

HELPS'S ESSAYS

WRITTEN IN THE INTERVALS OF BUSINESS.



MACMILLAN AND CO., LIMITED
LONDON • BOMBAY • CALCUTTA
MELBOURNE

THE MACMILLAN COMPANY
NEW YORK • BOSTON • CHICAGO
ATLANTA • SAN FRANCISCO

THE MACMILLAN CO. OF CANADA, LTD.
TORONTO

Essays

Written in the Intervals of Business

By

Arthur Helps

WITH INTRODUCTION AND NOTES BY

F. J. Rowe, M.A.

AND

W. T. Webb, M.A.

MACMILLAN AND CO., LIMITED
ST. MARTIN'S STREET, LONDON

1910

First Edition 1889.
Reprinted 1890, 1893, 1895, 1903 (twice), 1910.

GLASGOW: PRINTED AT THE UNIVERSITY PRESS
BY ROBERT MACLEHOSE AND CO. LTD.

CONTENTS.

	PAGE
INTRODUCTION	vii

THE FIRST PART.

ESSAYS—

I. ON PRACTICAL WISDOM	1
II. AIDS TO CONTENTMENT	4
III. ON SELF-DISCIPLINE	9
IV. ON OUR JUDGMENTS OF OTHER MEN	12
V. ON THE EXERCISE OF BENEVOLENCE	18
VI. DOMESTIC RULE	22
VII. ADVICE	27
VIII. SECRECY	31

THE SECOND PART.

IX. ON THE EDUCATION OF A MAN OF BUSINESS	34
X. ON THE TRANSACTION OF BUSINESS	39
XI. ON THE CHOICE AND MANAGEMENT OF AGENTS	44
XII. ON THE TREATMENT OF SUITORS	46
XIII. INTERVIEWS	49
XIV. OF COUNCILS, COMMISSIONS, ETC.	54
XV. PARTY-SPIRIT	58
NOTES	63
INDEX TO NOTES	131

INTRODUCTION.

ARTHUR HELPS, fourth and youngest son of Thomas Helps, merchant, was born on the 10th of July, 1813; he was educated at Eton and at Trinity College, Cambridge. After having been private secretary to Mr. Spring Rice, afterwards Lord Monteagle,¹ then Chancellor of the Exchequer, and subsequently to Lord Morpeth,² then Chief Secretary of State for Ireland, he was in 1860 appointed Clerk of the Privy Council. In 1872 he was created a K.C.B. He died on the 7th of March, 1875, in the 62nd year of his age.

Helps is described in literary biographies as "Poet, Essayist, Novelist, and Miscellaneous Writer." The following is a list of his principal works with the date of their publication:—*Thoughts in the Cloister and the Crowd* (1835); *Essays written in the Intervals of Business* (1841); *King Henry II.: an Historical Drama* (1843); *Catherine Douglas: a Tragedy* (1843); *The Claims of Labour* (1844); *Friends in Council* (1847-9); *The Conquerors of the New World and their Bondsmen* (1848); *Companions of my Solitude* (1851); *The Spanish Conquest in America* (1855-61); *Oulita the Serf: a Tragedy* (1858); *Realmañ* (1869); *Casimir Maremma* (1870); *Brevia: short Essays*

¹ These Essays are dedicated to Lord Monteagle.

² *Friends in Council* is dedicated to Lord Morpeth.

and Aphorisms (1870); *Conversations on War and General Culture* (1871); *Thoughts upon Government* (1871); *Some Talk about Animals and their Masters* (1873); *Ivan de Biron* (1874); *Social Pressure* (1874). Among the above works three stand out as being better known and more likely to live than the others. *Friends in Council* and *Companions of my Solitude*—both collections of short essays on various social subjects, interspersed with discussions in lively dialogue between the ‘friends’ who write the essays—and *Realmah*, a description of an imaginary kingdom of what antiquarians call the “bronze age,” whose capital city was built on piles on a lake: remains of such cities are still existent in many countries. Under the cloak of this description of the religion, laws, and customs of the Sheviri the author attacks many of the abuses existing in the civilisation of the nineteenth century; and some of the leading statesmen under King Realmah seem to be thinly disguised portraiture of English politicians contemporary with Helps.

Helps’s distinctive work was that of a social reformer, his constant object being the elevation of the poor and helpless classes of the community; and, as a means to this end, he continually aimed at arousing the interest of the cultured and influential sections of society in the condition of those less fortunate than themselves. In all his works he kept this end steadily in view; he pursues it by an indirect method in his lighter works of poetry or fiction, such as *Oulita* or *Realmah*, and by a direct method in his *Social Pressure*: in the former two works he sets down a series of social problems, views them on all sides, and rather suggests than expresses his notion as to their proper solution; while in *Social*

Pressure we find a calm and earnest appeal for more attention from those in Parliament and in power to measures which, as he describes them in his preface, "have for their aim and end an increase of the comfort and well-being of all classes of the community." His *Spanish Conquest in America* was, he tells us, written with a practical object, that of showing Englishmen and Americans how the "enormous evil" of slavery had been gradually reduced and ultimately obliterated by Spanish statesmen, and so of paving the way for its abolition in the United States. An element of almost quixotic faith in the innate goodness of mankind and a half-romantic disregard of immediate considerations is here indicated in the man who could write an elaborate and lengthy history for so remote an object as to influence the Americans in respect of one of their great institutions.

Helps's belief in the infinite capability for improvement of human life was the ground on which his benevolence was based, and his efforts to bring about this improvement were not limited in their aim and operation to his fellow-men; they extended, says his friend Hullah, to every living thing. He was not at all a "good hater," but he hated cruelty with a hatred all but cruel. His efforts to lessen cruelty to animals were not confined to his publication of *Some Talk about Animals and their Masters* and the various passages on kindness to animals in his other works (as in the *Essay On the Exercise of Benevolence* in this volume), but they found vent in much vigorous and successful action. The arrangements now made for the comfort of cattle in their transmission by railway not only in England but over the whole of Europe, were begun at his instigation and completed

through his perseverance. It was his interest in these schemes of practical benevolence that attracted the sympathy and won the friendship of the late Prince Consort and of Queen Victoria. At Her Majesty's request he prepared the masterly sketch of the Prince Consort's character and life that was published as an introduction to the collection of his letters and speeches. Some years later Helps edited and wrote an introductory preface to the series of extracts from the Queen's diary, which were published in 1868 under the title *Leaves from a Journal of Our Life in the Highlands*.

The tone of Helps's writing has been described as particularly "well-bred"; among the marks of good-breeding are repose of manner and repression of excited feeling, joined to consideration for the views of others; and the reader can hardly fail to notice in Helps's style a quiet smoothness (rather than strength), an absence of dogmatic statement, and a desire to find favourable points even in those opposed to him. He is at his best when most conversational, and in few books will more piquant dialogues be found than those of the "friends" Ellesmere, Milverton, Dunsford, and the ladies who accompany them.¹ Simplicity and straightforwardness, sweetness of tone and a certain plain and natural grace mark his composition, and even the most painful and well-nigh hopeless subjects are treated with a calm composure and cultured refinement that is the sign not of carelessness, but of quiet faith in the strength of right and of certain hope in its final triumph.

¹ This conversational quality makes his *Friends in Council*, with, in a lesser degree, *Companions of my Solitude* and *Realms*, useful reading for the Indian student.

Turning now to Helps's *Essays Written in the Intervals of Business*, we may notice that their subject-matter is the more valuable in that it is evidently to a large extent the product of experience, to which his official position and continual contact with men and things would materially conduce. As their title indicates, they embody the observations of one who has employed his intervals of leisure from every-day duties to record their practical teachings. He writes as a man of affairs who is a part of all that he writes about, and not as a mere student who "beholds" from afar the world's "tumult, and is still." Thus, the Essays "On the Transaction of Business," "On the Choice and Management of Agents," and "On the Treatment of Suitors" strike us at once as the disquisitions of a man who has had much to do with business and has found out for himself how it may best be despatched, and who has learnt in daily intercourse with his fellow-men how they may be dealt with, as circumstances indicate, to the best advantage of all parties.

For there is nothing of the cynical or the selfish, the mean or the shifty—nothing of the politic worldliness of a Chesterfield or the cold pessimism of a Bacon, in these Essays. (They are based throughout on Truth, Justice, Benevolence, and Religion;) the author's Art of Life is the pure outcome of a pure spirit. "We may listen," he writes, "to the suggestions of prudence, and find them an aid to self-discipline; but *we should never rest upon them*" (p. 13). And again, "In your converse with the world avoid anything like a juggling dexterity" (p. 39). In seeking for a friend to advise us, he bids us "look for uprightness in him, rather than for ingenuity" (p. 30);

and once more, in his delineation of "a consummate man of business," he describes him as one who "must believe in the power and vitality of truth, and in all he does or says, should be anxious to express as much truth as possible" (p. 39). Extracts such as these, showing the high moral tone of these Essays, could be multiplied almost indefinitely.

It has been objected to Essays of this kind that they are apt to be academic rather than practical in their nature, and that however theoretically excellent is the advice they give, it is not such as men will carry away with them and apply to the events and conditions of their own daily lives. This, however, can hardly be maintained with regard to the majority of these Essays, of which a marked feature is their practical character. In dealing, for instance, with others on some important matter of business, it may often happen that we hesitate between writing a letter and requesting an interview; and if we turn, in such a predicament, to our author's Essay on "Interviews," we shall find in all probability just the advice we need for our present purpose—the advice of one who has himself felt the difficulty and has solved it. Similarly with the Essays "On the Treatment of Suitors," on "Domestic Rule," on "Seereey," and others, in all of which the counsel given is for the most part studiously practical, avoiding mere abstract propositions or things

"Too bright or good
For human nature's daily food."

Along with the lofty tone of morality and the practical spirit that distinguish these Essays, shrewdness of observation may be noticed as another of their characteristics.

As examples of this shrewdness and insight the following passages may be quoted :—

“ Sometimes when men do think charitably, they are afraid to speak out, for fear of being considered stupid or credulous ” (p. 15) ;

“ When a matter is made public, to proclaim that it had ever been confided to your secrecy may be no trifling breach of confidence : and it is the only one which is then left for you to commit ” (p. 32) ;

“ Remember that in giving any reason at all for refusing, you lay some foundation for a future request ” (p. 48) ;

“ Let him (*i.e.* any one in domestic authority) not attempt to regulate other people’s pleasures by his own tastes ” (p. 27) ;

“ The best teachers are those who can seem to forget what they know full well ; who work out results, which have become axioms in their minds, with all the interest of a beginner, and with footsteps no longer than his ” (p. 43).

Often these shrewd reflections are, as it were, crystallised into apothegms, as :—

“ It is a common thing for people to expect from gratitude what affection alone can give ” (p. 6) ;

“ Party-spirit is often a rude kind of patriotism ” (p. 62).

“ There is as much responsibility in imparting your own secrets, as in keeping those of your neighbour ” (p. 33) ;

“ The Courts of Reason recognise no difference of persons ” (p. 24) ;

“ Coercion is but a small part of government ” (p. 23) ;

“ Depend upon it, the most fatal idleness is that of the heart ” (p. 7) ;

“ Sorrow is at once the lot, the trial, and the privilege of man ” (p. 8).

Often this acuteness of observation is enlivened with touches of humour or of gentle sarcasm. In noticing, for instance, the confidence with which men will put forth their guesses about the character of their fellows,

Helps remarks that "perhaps we are not wont to make such rash remarks ourselves: we are only pleased to receive them with the most obliging credence from the lips of any person we may chance to meet with" (p. 14). Other instances are:—

"The man who does not know when, or how much, or to whom to confide, will do well in maintaining a Pythagorean silence. It is his best course. I would not have him change it on any account; I only wish him not to mistake it for wisdom" (p. 32);

"A large number of persons, in all ranks, hold hereditary opinions" (p. 60);

"Let a man have a hearty strong opinion, and strive by all fair means to bring it into action—if it is, in truth, an opinion, and not a thing inhaled like some infectious disorder" (p. 61);

"The State will bear much killing. It has outlived many generations of political prophets—and it may survive the present ones" (p. 62);

"There is a deafness peculiar to suitors; they should therefore be answered as much as possible in writing" (p. 47).

Another characteristic of the style of these Essays is the felicity of the images which the writer employs to illustrate his subject matter. These are of frequent occurrence, and can readily be noted by the reader for himself. A few examples only need be quoted here:—

"Our prejudices imprison us: and like madmen, we take our jailors for a guard of honour" (p. 61);

"The stone in which nothing is seen, and the polished metal which reflects all things, are both alike hard and insensible" (p. 32);

"Its (i.e. party-spirit's) insidious prejudices, like dirt and insects on the glass of a telescope, will blur the view, and make them see strange monsters where there are none" (p. 58);

"Such bodies (i.e. Councils, Commissions, etc.) are the fly-wheels and safety-valves of the machinery of business. They are

sometimes looked upon as superfluities, but by their means the motion is equalised, and a great force is applied with little danger" (p. 56);

"Hope, an architect above rules, can build, in reverse, a pyramid upon a point" (p. 49).

. It will be noticed that epitomes of the Essays have been prefixed to the Notes. These epitomes in some cases take the form of "Summaries," and in others of "Analyses." The Summary is of the nature of an outline map; it gives the leading thoughts of an Essay separately, in consecutive order; and the student will find it a useful exercise to fill in the details for himself after his perusal of the Essay. The Analysis represents such an outline filled in; it gives the gist of the Essay in a connected form.

HELPS'S ESSAYS

WRITTEN IN THE INTERVALS OF BUSINESS.

THE FIRST PART.

'And he that knows how little certainty there is in human discourses, and how we know *in part*, and *prophetic in part*, and that of every thing whereof we know a little, we are ignorant in much more, must either be content with such proportion as the things will bear, or as himself can get, or else he must never seek to alter or to persuade any man to be of his opinion. For the greatest part of discourses that are in the whole world, is nothing but a heap of probable inducements, plausibilities, and witty entertainments; and the throng of notices is not unlike the accidents of a battel, in which every man tells a new tale, something that he saw, mingled with a great many things which he saw not; his eyes and his fear joining together equally in the instructions and the illusion, these make up the stories.'—JEREMY TAYLOR'S *Ductor Dubitantium*. *æ 34*

I. ON PRACTICAL WISDOM.

PRACTICAL wisdom acts in the mind, as gravitation does in the material world: combining, keeping things in their places, and maintaining a mutual dependence amongst the various parts of our system. It is for ever reminding us where we are, and what we can do, not in fancy, but in real life. It does not permit us to wait for dainty duties, pleasant to the imagination, but insists upon our doing those which

are before us. It is always inclined to make much of what it possesses : and is not given to ponder over those schemes which might have been carried on, if what is irrevocable had been other than it is. It does not suffer us to waste our energies in regret. In journeying with it we go towards the sun, and the shadow of our burden falls behind us.

In bringing anything to completion, the means which it looks for are not the shortest, nor the neatest, nor the best that can be imagined. They have, however, this advantage, that they happen to be within reach.

We are liable to make constant mistakes about the nature of practical wisdom, until we come to perceive that it consists not in any one predominant faculty or disposition, but rather in a certain harmony amongst all the faculties and affections of the man. Where this harmony exists, there are likely to be well-chosen ends, and means judiciously adapted. But, as it is, we see numerous instances of men who, with great abilities, accomplish nothing, and we are apt to vary our views of practical wisdom according to the particular failings of these men. Sometimes we think it consists in having a definite purpose, and being constant to it. But take the case of a deeply selfish person : he will be constant enough to his purpose, and it will be a definite one. Very likely, too, it may not be founded upon unreasonable expectations. The object which he has in view may be a small thing ; but being as close to his eyes as to his heart, there will be times when he can see nothing above it, or beyond it, or beside it. And so he may fail in practical wisdom.

Sometimes it is supposed that practical wisdom is not likely to be found amongst imaginative persons. And this is very true, if you mean by 'imaginative persons,' those who have an excess of imagination. For in the mind, as in the body, general dwarfishness is often accompanied by a disproportionate size of some part. The large hands and feet of a dwarf seem to have devoured his stature. But if you mean that imagination, of itself, is something inconsistent with

practical wisdom, I think you will find that your opinion is not founded on experience. On the contrary, I believe that there have been few men who have done great things in the world who have not had a large power of imagination. For imagination, if it be subject to reason, is its 'slave of the lamp.'

It is a common error to suppose that practical wisdom is something Epicurean in its nature, which makes no difficulties, takes things as they come, is desirous of getting rid rather than of completing, and which, in short, is never troublesome. And from a fancy of this kind, many persons are considered speculative merely because they are of a searching nature; and are not satisfied with small expedients, and such devices as serve to conceal the ills they cannot cure. And if to be practical is to do things in such a way as to leave a great deal for other people to undo at some future, and no very distant period—then, certainly, these scrutinising, painstaking sort of persons are not practical. For it is their nature to prefer a good open visible rent to a time-serving patch. I do not mean to say that they may not resort to patching as a means of delay. But they will not permit themselves to fancy that they have done a thing when they have only hit upon some expedient for putting off the doing.

Bacon says, 'In this theatre of man's life, God and angels only should be lookers-on; that contemplation and action ought ever to be united, a conjunction like into that of the two highest planets, Saturn the planet of rest, and Jupiter the planet of action.' It is in this conjunction, which seems to Bacon so desirable, that practical wisdom delights; and on that account it is supposed by some men to have a tinge of baseness in it. They do not know that practical wisdom is as far from what they term expediency, as it is from impracticability itself. They see how much of compromise there is in all human affairs. At the same time, they do not perceive that this compromise, which should be the nice limit between wilfulness and a desertion of the light, that is within us, is the thing of all others which requires

the diligent exercise of that uprightness, which they fear to put in peril, and which, they persuade themselves, will be strengthened by inactivity. They fancy, too, that high moral resolves and great principles are not for daily use, and that there is no room for them in the affairs of this life. This is an extreme delusion.² For how is the world ever made better? not by mean little schemes which some men fondly call practical, not by setting one evil thing to counteract another, but by the introduction of those principles of action which are looked upon at first as theories, but which are at last acknowledged and acted upon as common truths. The men who first introduce these principles are practical men, though the practices which such principles create may not come into being in the life-time of their founders.

II. AIDS TO CONTENTMENT.

THE first object of this essay is to suggest some antidotes against the manifold ingenuity of self-tormenting. For instance, how much fretting might be prevented by a thorough conviction that there can be no such thing as unmixed good in this world! In ignorance of this, how many a man, after having made a free choice in any matter, contrives to find innumerable causes for blaming his judgment! Blue and green having been the only colours put before him, he is dissatisfied with himself because he omitted to choose pure white. Shenstone has worked out the whole process with fidelity. 'We are oftentimes in suspense betwixt the choice of different pursuits. We choose one at last doubtingly, and with an unconquered hankering after the other. We find the scheme, which we have chosen, answer our expectations but indifferently—most worldly projects will. We, therefore, repent of our choice, and immediately fancy happiness in the paths which we decline; and this heightens our uneasiness. We might at least escape the

aggravation of it. It is not improbable we had been more unhappy, but extremely probable we had not been less so, 20. had we made a different decision.'

A great deal of discomfort arises from over-sensitiveness about what people may say of you, or your actions. This requires to be blunted. Consider whether anything that you can do will have much connection with what they will say. And besides, it may be doubted whether they will say anything at all about you. Many unhappy persons seem to imagine that they are always in an amphitheatre, with the assembled world as spectators; whereas, all the while they are playing to empty benches. They fancy, too, that they form the particular theme of every passer-by. If, however, they must listen to imaginary conversations about themselves, they might, at any rate, defy the proverb, and insist upon hearing themselves well spoken of.

Well, but suppose that it is no fancy; and that you really are the object of unmerited obloquy. What then? It has been well said, that in that case the abuse does not touch you; and if you are guiltless, it ought not to hurt your feelings any more than if it were said of another person, with whom you are not even acquainted. You may answer that this false description of you is often believed in by those whose good opinion is of importance to your welfare. That certainly is a palpable injury; and the best mode of bearing up against it is to endeavour to form some just estimate of its nature and extent. Measure it by the worldly harm which is done to you. Do not let your imagination conjure up all manner of apparitions of scorn, and contempt, and universal hissing. It is partly your own fault if the calumny is believed in by those who ought to know you, and in whose affections you live. That should be a circle within which no poisoned dart can reach you. And for the rest, for the injury done you in the world's estimation, it is simply a piece of ill-fortune, about which it is neither wise nor decorous to make much moaning.

A little thought will sometimes prevent you from being

discontented at not meeting with the gratitude which you have expected. If you were only to measure your expectations of gratitude by the extent of benevolence which you have expended, you would seldom have occasion to call people ungrateful. But many persons are, in the habit of giving such a factitious value to any services which they may render, that there is but little chance of their being contented with what they are likely to get in return ; which, however, may be quite as much as they deserve.

Besides, it is a common thing for people to expect from gratitude what affection alone can give.

There are many topics which may console you when you are displeased at not being as much esteemed as you think you ought to be. You may begin by observing that people in general will not look about for anybody's merits, or admire anything which does not come in their way. You may consider how satirical would be any praise which should not be based upon a just appreciation of your merits: you may reflect how few of your fellow-creatures can have the opportunity of forming a just judgment about you: you may then go further, and think how few of those few are persons whose judgment would influence you deeply in other matters: and you may conclude by imagining that such persons do estimate you fairly; though perhaps you never hear it.

The heart of man seeks for sympathy, and each of us craves a recognition of his talents and his labours. But this craving is in danger of becoming morbid, unless it be constantly kept in check by calm reflection on its vanity, or by dwelling upon the very different and far higher motives which should actuate us. That man has fallen into a pitiable state of moral sickness, in whose eyes the good opinion of his fellow-men is the best of merit, and their applause the principal reward for exertion.

A habit of mistrust is the torment of some people. It taints their love and their friendship. They take up small causes of offence. They expect their friends to show the same aspect to them at all times; which is more than human nature

can do. They try experiments to ascertain whether they are sufficiently loved: they watch narrowly the effects of absence, and require their friends to prove to them that the intimacy is exactly upon the same footing as it was before. Some persons acquire these suspicious ways from a natural diffidence in themselves; for which they are often loved the more: and they might find ample comfort in that, if they could but believe it. With others, these habits arise from a selfishness which cannot be satisfied. And their endeavours should be to uproot such a disposition, not to soothe it.

Contentment abides with truth. And you will generally suffer for wishing to appear other than what you are; whether it be richer, or greater, or more learned. The mask soon becomes an instrument of torture.

Fit objects to employ the intervals of life are among the greatest aids to contentment that a man can possess. The lives of many persons are an alternation of the one engrossing pursuit, and a sort of listless apathy. They are either grinding, or doing nothing. Now to those who are half their lives fiercely busy, the remaining half is often torpid without quiescence. A man should have some pursuits which may be always in his power, and to which he may turn gladly in his hours of recreation.

And if the intellect requires thus to be provided with perpetual objects, what must it be with the affections? Depend upon it, the most fatal idleness is that of the heart. And the man who feels weary of life may be sure that he does not love his fellow-creatures as he ought.

You cannot hope for anything like contentment so long as you continue to attach that ridiculous degree of importance to the events of this life which so many people are inclined to do. Observe the effect which it has upon them: they are most uncomfortable if their little projects do not turn out according to their fancy—nothing is to be angular to them—they regard external things as the only realities; and as they have fixed their abode here, they must have it arranged to

their mind. In all they undertake, they feel the anxiety of a gambler, and not the calmness of a labouring man. It is, however, the success or failure of their efforts, and not the motives for their endeavour, which gives them this concern. 'It will be all the same a hundred years hence.' So says the Epicurean as he saunters by. The Christian exerts them to extend their hopes and their fears to the far future. But they are up to their lips in the present, though they taste it none the more for that. And so they go on, fretting, and planning, and contending; until an event, about which of all their anxieties they have felt the least anxious, sweeps them and their cobwebs away from the face of the earth.

I have no intention of putting forward specifics for real afflictions, or pretending to teach refined methods for avoiding grief. As long, however, as there is anything to be done in a matter, the time for grieving about it has not come. But when the subject for grief is fixed and inevitable, sorrow is to be borne like pain. It is only a paroxysm of either that can justify us in neglecting the duties which no bereavement can lessen, and which no sorrow can leave us without. And we may remember that sorrow is at once the lot, the trial, and the privilege of man.

Most of the aids to contentment above suggested are, comparatively, superficial ones; and though they may be serviceable, there is much in human nature that they cannot touch. Even pagans were wont to look for more potent remedies. They could not help seeking for some great idea to rest upon; something to still the throbbings of their souls; some primeval mystery which should be answerable for the miseries of life. Such was their idea of Necessity, the source of such systems as the Stoic and the Epicurean. Christianity rests upon very different foundations. And surely a Christian's reliance on divine goodness, and his full belief in another world, should console him under serious affliction, and bear the severer test of supporting him against that under-current of vexations which is not wanting in the smoothest lives.

III. ON SELF-DISCIPLINE.

THERE is always some danger of self-discipline leading to a state of self-confidence : and the more so, when the motives for it are of a poor and worldly character, or the results of it outward only, and superficial. But surely when a man has got the better of any bad habit or evil disposition, his sensations should not be those of exultation only ; ought they not rather to be akin to the shuddering-faintness with which he would survey a chasm that he had been guided to avoid, or with which he would recall to mind a dubious deadly struggle which had terminated in his favour ? The sense of danger is never, perhaps, so fully apprehended as when the danger has been overcome. :

Self-discipline is grounded on self-knowledge. A man may be led to resolve upon some general course of self-discipline by a faint glimpse of his moral degradation : let him not be contented with that small insight. His first step in self-discipline should be to attempt to have something like an adequate idea of the extent of the disorder. The deeper he goes in this matter the better : he must try to probe his own nature thoroughly. Men often make use of what self-knowledge they may possess to frame for themselves skilful flattery, or to amuse themselves in fancying what such persons as they are would do under various imaginary circumstances. For flatteries and for fancies of this kind not much depth of self-knowledge is required : but he who wants to understand his own nature for the purposes of self-discipline, must strive to learn the whole truth about himself, and not shrink from telling it to his own soul :—

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

The old courtier Polonius meant this for worldly wisdom : but it may be construed much more deeply.

Imagine the soul, then, thoroughly awake to its state of danger, and the whole energies of the man devoted to self-improvement. At this, there often arises a habit of introspection which is too limited in its nature: we scrutinise each action as if it were a thing by itself, independent and self-originating; and so our scrutiny does less good, perhaps, than might be expected from the pain it gives and the resolution it requires. Any truthful examination into our actions must be good; but we ought not to be satisfied with it, until it becomes both searching and progressive. Its aim should be not only to investigate instances, but to discover principles. Thus,—suppose that our conscience upbraids us for any particular bad habit: we then regard each instance of it with intense self-reproach, and long for an opportunity of proving the amendment which seems certain to arise from our pangs of regret. The trial comes: and sometimes our former remorse is remembered, and saves us; and sometimes it is forgotten, and our conduct is as bad as it was before our conscience was awakened. Now in such a case we should begin at the beginning, and strive to discover where it is that we are wrong in the heart. This is not to be done by weighing each particular instance, and observing after what interval it occurred and whether with a little more, or a little less, temptation than usual: instead of dwelling chiefly on mere circumstances of this kind, we should try and get at the substance of the thing, so as to ascertain what fundamental precept of God is violated by the habit in question. That precept we should make our study; and then there is more hope of a permanent amendment.

Infinite toil would not enable you to sweep away a mist; but, by ascending a little, you may often look over it altogether. So it is with our moral improvement: we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

As I have heard suggested, it is by adding to our good purposes, and nourishing the affections which are rightly placed,

that we shall best be able to combat the bad ones. By adopting such a course you will not have yielded to your enemy, but will have gone, in all humility, to form new alliances: you will then resist an evil habit with the strength which you have gained in carrying out a good one. You will find, too, that (when you set your heart upon the things that are worthy of it,) the small selfish ends, which used to be so dear to it, will appear almost disgusting; you will wonder that they could have had such hold upon you.

In the same way, if you extend and deepen your sympathies, the prejudices which have hitherto clung obstinately to you will fall away, your former uncharitableness will seem absolutely distasteful: you will have brought home to it feelings and opinions with which it cannot live.

Man, a creature of twofold nature, body and soul, should have both parts of that nature engaged in any matter in which he is concerned: spirit and form must both enter into it. It is idol-worship to substitute the form for the spirit: but it is a vain philosophy which seeks to dispense with the form. All this applies to self-discipline.

See how most persons love to connect some outward circumstances with their good resolutions! they resolve on commencing the new year with a surrender of this bad habit: they will alter their conduct as soon as they are at such a place. The mind thus shows its feebleness; but we must not conclude that the support it naturally seeks is useless. At the same time that we are to turn our chief attention to the attainment of right principles, we cannot safely neglect any assistance which may strengthen us in contending against bad habits: far is it from the spirit of true humility to look down upon such assistance. Who would not be glad to have the ring of Eastern story which should remind the wearer by its change of colour of his want of shame? Still these auxiliaries partake of a mechanical nature: we must not expect more from them than they can give: they may serve as aids to memory; they may form

landmarks, as it were, of our progress ; but they cannot, of themselves, maintain that progress.

It is in a similar spirit that we should treat what may be called prudential considerations. We may listen to the suggestions of prudence, and find them an aid to self-discipline ; but we should never rest upon them. While we do not fail to make the due use of them, we must never forget that they do not go to the root of the matter. Prudence may enable a man to conquer the world, but not to rule his own heart : it may change one evil passion for another ; but it is not a thing of potency enough to make a man change his nature.

Prayer is a constant source of invigoration to self-discipline : not the thoughtless praying, which is a thing of custom ; but that which is sincere, intense, watchful. Let a man ask himself whether he really would have the thing he prays for : let him think, while he is praying for a spirit of forgiveness, whether even at that moment he is disposed to give up the luxury of anger. If not, what a horrible mockery it is ! To think that a man can find nothing better to do, in the presence of his Creator, than telling off so many words : alone with his God, and repeating his task like a child : longing to get rid of it, and indifferent to its meaning !

IV. ON OUR JUDGMENTS OF OTHER MEN.

In forming these lightly, we wrong ourselves, and those whom we judge. In scattering such things abroad we endow our unjust thoughts with a life which we cannot take away, and become false witnesses to pervert the judgments of the world in general. Who does not feel that to describe with fidelity the least portion of the entangled nature that is within him would be no easy matter ? And yet the same man who feels this, and who, perhaps, would be ashamed of talking at hazard about the properties of a flower, of a weed, of some figure in geometry, will put forth his guesses about the character of

his brother-man, as if he had the fullest authority for all that he was saying.

But perhaps we are not wont to make such rash remarks ourselves : we are only pleased to receive them with the most obliging credence from the lips of any person we may chance to meet with. Such credulity is anything but blameless. We cannot think too seriously of the danger of taking upon trust these off-hand sayings, and of the positive guilt of uttering them as if they were our own, or had been assayed by our observation. How much we should be ashamed if we knew the slight grounds of some of those uncharitable judgments to which we lend the influence of our name by repeating them ! And even if we repeat such things only as we have good reason to believe in, we should still be in no hurry to put them forward, especially if they are sentences of condemnation. There is a maxim of this kind which Thomas à Kempis, in his chapter ‘de prudentiâ in agendis,’ has given with all the force of expression that it merits. ‘Ad hanc etiam pertinet, non quibuslibet hominum verbis credere ; *nec audita vel credita, mox ad aliorum aures effundere.*’

There are certain things quite upon the surface of a man’s character : there are certain obvious facts in any man’s conduct : and there are persons who, being very much before the world, offer plenty of materials for judging about them. Such circumstances as these may fairly induce you to place credence in a general opinion, which, however, you have no means of verifying in any way for yourself : but in no case should you suffer yourself to be carried away at once by the current sayings about men’s characters and conduct. If you do, you are helping to form a mob. Consider what these sayings are : how seldom they embody the character discussed ; or go far to exhaust the question, if it is one of conduct. It is well if they describe a part with faithfulness, or give indications from which a shrewd and impartial thinker may deduce some true conclusions. Again, these sayings may be true in themselves, but the prominence given to

them may lead to very false impressions. Besides, how many of them must be formed upon the opinion of a few persons, and those, perhaps, forward thinkers.

You feel that you yourself would be liable to make mistakes of all kinds if you had to form an independent judgment in the matter: do not too readily suppose that the general opinions you hear are free from such mistakes merely because they are made, or appear to you to be made, by a great many people.

If we come to analyse the various opinions we hear of men's character and conduct, there must be many which are formed wrongly, though sincerely, either from imperfect information, or erroneous reasoning. There will be others which are the simple result of the prejudices and passions of the persons judging, of their humours, and sometimes even of their ingenuity. There will be others grounded on total misrepresentations which arise from imperfect hearing, or from some entire mistake, or from a report being made by a person who understood so little of the matter that it was not possible for him to convey, with anything like accuracy, what he heard about it. Then there are the careless things which are said in general conversation, but which often have as much apparent weight as if they had been well considered. Sometimes these various causes are combined; and the result is, that an opinion of some man's character and conduct gets abroad which is formed after a wrong method, by prejudiced persons, upon a false statement of facts, respecting a matter which they cannot possibly understand; and this is then left to be inflated by Folly, and blown about by Idleness.

There is an excellent passage in Wollaston's *Religion of Nature* upon this subject, where he says, 'The good or bad repute of men depends in a great measure upon mean people, who carry their stories from family to family, and propagate them very fast: like little insects, which lay apace, and the less the faster. There are few, very few, who have the

opportunity and the will and the ability to represent things truly. Beside the matters of fact themselves, there are many circumstances which, before sentence is passed, ought to be known and weighed, and yet scarce ever can be known, but to the person himself who is concerned. He may have other views, and another sense of things, than his judges have : and what he understands, what he feels, what he intends, may be a secret confined to his own breast. Or perhaps the censurer, notwithstanding this kind of men talk as if they were infallible, may be mistaken himself in his opinion, and judge that to be wrong which in truth is right.'

Few people have imagination enough to enter into the delusions of others, or indeed to look at the actions of any other person with any prejudices but their own. Perhaps, however, it would be nearer the truth to say that few people are in the habit of employing their imagination in the service of charity. Most persons require its magic aid to gild their castles in the air ; to conduct them along those fancied triumphal processions in which they themselves play so conspicuous a part ; to conquer enemies for them without battles ; and to make them virtuous without effort. This is what they want their imagination for : they cannot spare it for any little errand of charity. And sometimes when men do think charitably, they are afraid to speak out, for fear of being considered stupid or credulous.

We have been considering the danger of adopting current sayings about men's character and conduct : but suppose we consider, in detail, the difficulty of forming an original opinion on these matters ; especially if we have not a personal knowledge of the men of whom we speak. In the first place, we seldom know with sufficient exactness the facts upon which we judge ; and a little thing may make a great difference when we come to investigate motives. But the report of a transaction sometimes represents the real facts no better than the laboured variation does the simple air ; which, amidst so many shakes and flourishes, might not be recog-

nised even by the person who composed it. Then, again, how can we ensure that we rightly interpret those actions which we exactly know? Perhaps one of the first motives that we look for is self-interest, when we want to explain an action: but we have scarcely ever such a knowledge of the nature and fortunes of another, as to be able to decide what is his interest, much less what it may appear to him to be: besides, a man's fancies, his envy, his wilfulness, every day interfere with, and override his interests. He will know this himself, and will often try to conceal it by inventing motives of self-interest to account for his doing what he has a mind to do.

It is well to be thoroughly impressed with a sense of the difficulty of judging about others; still, judge we must, and sometimes very hastily; the purposes of life require it. We have, however, more and better materials, sometimes, than we are aware of: we must not imagine that they are always deep-seated and recondite: they often lie upon the surface. Indeed, the primary character of a man is especially discernible in trifles: for then he acts, as it were, almost unconsciously. It is upon the method of observing and testing these things, that a just knowledge of individual men in great measure depends. You may learn more of a person even by a little converse with him than by a faithful outline of his history. The most important of his actions may be anything but the most significant of the man: for they are likely to be the results of many things besides his nature. To understand that, I doubt whether you might not learn more from a good portrait of him, than from two or three of the most prominent actions of his life. Indeed, if men did not express much of their nature in their manners, appearance, and general bearing, we should be at a sad loss to make up our minds how to deal with each other.

In judging of others, it is important to distinguish those parts of the character and intellect which are easily discernible from those which require much observation. In the intellect, we soon perceive whether a man has wit, acuteness,

or logical power. It is not easy to discover whether he has judgment. And it requires some study of the man to ascertain whether he has practical wisdom; which, indeed, is a result of high moral, as well as intellectual, qualities

In the moral nature, we soon detect selfishness, egotism, and exaggeration. Carelessness about truth is soon found out; you see it in a thousand little things. On the other hand, it is very difficult to come to a right conclusion about a man's temper, until you have seen a great deal of him. Of his tastes, some will lie on the surface, others not; for there is a certain reserve about most people in speaking of the things they like best. Again, it is always a hard matter to understand any man's feelings. Nations differ in their modes of expressing feelings, and how much more individual men!

There are certain cases in which we are peculiarly liable to err in our judgments of others. Thus, I think, we are all disposed to dislike in a manner disproportionate to their demerits, those who offend us by pretension of any kind. We are apt to fancy that they despise us; whereas, all the while, perhaps, they are only courting our admiration. There are people who wear the worst part of their characters outwards: they offend our vanity; they rouse our fears; and under these influences we omit to consider how often a scornful man is tender-hearted, and an assuming man, one who longs to be popular and to please.

Then there are characters of such a different kind from our own, that we are without the means of measuring and appreciating them. A man who has no humour, how difficult for him to understand one who has!

But of all the errors in judging of others, some of the worst are made in judging of those who are nearest to us. They think that we have entirely made up our minds about them, and are apt to show us that sort of behaviour only, which they know we expect. Perhaps, too, they fear us, or they are convinced that we do not and cannot sympathize

with them. And so we move about in a mist, and talk of phantoms as if they were living men, and think that we understand those who never interchange any discourse with us but the talk of the market-place; or if they do, it is only as players who are playing a part set down in certain words, to be eked out with the stage gestures for each affection, who would deem themselves little else than mad if they were to say out to us anything of their own.

V. ON THE EXERCISE OF BENEVOLENCE.

WITH the most engaging objects of benevolence around them, men consume the largest part of their existence in the acquisition of money, or of knowledge; or in sighing for the opportunities of advancement; or in doting over some unavailing sorrow. Or, as it often happens, they are outwardly engaged in slaving over the forms and follies of the world, while their minds are given up to dreams of vanity; or to long-drawn reveries, a mere indulgence of their fancy. And yet hard by them are groans, and horrors, and sufferings of all kinds, which seem to penetrate no deeper than their senses.

Let them think what boundless occupations there are before us all! Consider the masses of human beings in our manufacturing towns and crowded cities, left to their own devices—the destitute peasantry of our sister-land—the horrors of slavery wherever it exists—the general aspect of the common people—the pervading want of education—the fallacies and falsehoods which are left, unchecked, to accomplish all the mischief that is in them—the many legal and executive reforms not likely to meet with much popular impulse, and requiring, on that account, the more diligence from those who have any insight into such matters. By employing himself upon any one of the above subjects, a man is likely to do some good. If he only ascertains what has been

done, and what is doing, in any of these matters, he may be of great service. A man of real information becomes a centre of opinion, and therefore of action.

Many a man will say :—‘ This is all very true : there certainly is a great deal of good to be done. Indeed, one is perplexed what to choose as one’s point of action : and still more how to begin upon it.’ To which I would answer :—Is there no one service for the great family of man which has yet interested you ? Is no work of benevolence brought near to you by the peculiar circumstances of your life ? If there is ; follow it at once. If not ; still you must not wait for something opposite to occur. Take up any subject relating to the welfare of mankind, the first that comes to hand : read about it : think about it : trace it in the world and see if it will not come to your heart. How listlessly the eye glances over the map of a country upon which we have never set foot ! On the other hand, with what satisfaction we contemplate the mere outline only of a land we have once travelled over ! Think earnestly upon any subject, investigate it sincerely, and you are sure to love it. You will not complain again of not knowing whither to direct your attention. There have been enthusiasts about heraldry. Many have devoted themselves to chess. Is the welfare of living, thinking, suffering, eternal creatures, less interesting than ‘ argent’ and ‘ azure,’ or than the knight’s moye and the progress of a pawn ?

There are many persons, doubtless, who feel the wants and miseries of their fellow-men tenderly if not deeply ; but this feeling is not of the kind to induce them to exert themselves out of their own small circle. They have little faith in their individual exertions doing aught towards a remedy for any of the great disorders of the world. If an evil of magnitude forces itself upon their attention, they take shelter in a comfortable sort of belief that the course of events, or the gradual enlightenment of mankind, or, at any rate, something which is too large for them to have any concern in, will set it right,

In short, they are content to remain spectators : or, at best, to wait until an occasion shall arrive when their benevolence may act at once, with as little preparation of means, as if it were something magical.

But opportunities of doing good, though abundant and obvious enough, are not exactly fitted to our hands : we must be alert in preparing ourselves for them. Benevolence requires method and activity in its exercise. It is by no means the same sort of thing as the indolent good-humour with which a well-fed man, reclining on a sunny bank, looks upon the working world around him.

As to the notion of waiting for the power to do good, it is one that we must never listen to. Surely the exercise of a man's benevolence is not to depend upon his worldly good fortune ! Every man has to-day the power of laying some foundation for doing good, if not of doing it. And whoever does not exert himself until he has a large power of carrying out his good intentions, may be sure that he will not make the most of the opportunity when it comes. It is not in the heat of action, nor when a man, from his position, is likely to be looked up to with some reverence, that he should have to begin his search for facts or principles. He should then come forth to apply results ; not to work them out painfully, and perhaps precipitately, before the eyes of the world.

The worldly-wise may ask :—'Will not these benevolent pursuits prevent a man from following with sufficient force (what they call) his legitimate occupations ?' I do not see why. Surely Providence has not made our livelihood such an all-absorbing affair, that it does not leave us room or time for our benevolence to work in. However, if a man will only give up that portion of his thinking time which he spends upon vain glory, upon imagining, for instance, what other people are thinking about him, he will have time and energy enough to pursue a very laborious system of benevolence.

I do not mean to contend that active benevolence may not

hinder a man's advancement in the world : for advancement greatly depends upon a reputation for excellence in some one thing of which the world perceives that it has present need : and an obvious attention to other things, though perhaps 100 not incompatible with the excellence itself, may easily prevent a person from obtaining a reputation for it. But any deprivation of this kind would be readily endured if we only took the view of our social relations which Christianity opens to us. We should then see that benevolence is not a thing to be taken up by chance, and put by at once to make way for every employment which savours of self-interest. Benevolence is the largest part of our business, beginning with our home duties, and extending itself to the utmost verge of humanity. A vague feeling of kindness towards our fellow-creatures is no state of mind to rest in. It is not enough for us to be able to say that nothing of human interest is alien to us, and that we give our acquiescence, or indeed our transient assistance, to any scheme of benevolence that may come in our way. No : in promoting the welfare of others we must toil ; we must devote to it earnest thought, constant care, and zealous endeavour. What is more, we must do all this with patience ; and be ready, in the same cause, to make an habitual sacrifice of our own tastes and wishes. Nothing short of this is the visiting the sick, feeding the hungry, and clothing the naked, which our creed requires of us.

Kindness to animals is no unworthy exercise of benevolence. We hold that the life of brutes perishes with their breath, and that they are never to be clothed again with consciousness. The inevitable shortness then of their existence should plead for them touchingly. The insects on the surface of the water, poor ephemeral things, who would needlessly abridge their dancing pleasure of to-day ? Such feelings we should have towards the whole animate creation. To those animals, over which we are masters for however short a time, we have positive duties to perform. This seems too obvious to be insisted upon ; but there are persons who

act as though they thought they could buy the right of ill-treating any of God's creatures

We should never in any way consent to the ill-treatment of animals, because the fear of ridicule, or some other fear, prevents our interfering. As to their being anything really trifling in any act of humanity, however slight, it is moral blindness to suppose so. The few moments in the course of
 40 each day which a man absorbed in some worldly pursuit may carelessly expend in kind words or trifling charities to those around him, and kindness to an animal is one of these, are perhaps, in the sight of Heaven, the only time that he has lived to any purpose worthy of recording.

VI. DOMESTIC RULE.

TACITUS says of Agricola, that 'he governed his family, which many find to be a harder task than to govern a province.' And the worst of this difficulty is, that its existence is frequently unperceived, until it comes to be pressingly felt.

For, either a man thinks that he must needs understand those whom he sees daily, and also, perhaps, that it is no great matter whether he understand them or not, if he is resolved to do his duty by them: or he believes that in domestic rule there is much licence, and that each occasion is to be dealt with by some law made at the time, or after: or he imagines that any domestic matter which he may leave to-day omitted or ill-done can be repaired at his leisure, when the concerns of the outer world are not so pressing as they are at present

But each day brings its own duties, and carries them along with it; and they are as waves broken on the shore, many like them coming after but none ever the same. And amongst all his duties, as there are none in which a man acts more by himself and can do more harm with less outcry

from the world, so there are none requiring more forethought and watchfulness than those which arise from his domestic relations. Nor can there be a reasonable hope of his fulfilling those duties while he is ignorant of the feelings, however familiar he may be with the countenances, of those around him.

(The extent and power of domestic rule are very great: but this is often overlooked by the persons who possess it; and they are rather apt to underrate the influence of their own authority. They can hardly imagine how strongly it is felt by others, unless they see it expressed in something outward. The effects of this mistake are often increased by another, which comes into operation when men are dealing with their inferiors in rank and education: in which case, they are rather apt to fancy that the natural sense of propriety, which would put the right limit to familiar intercourse, belongs only to the well-educated or the well-born. And from either of these causes, or both united, they are led, perhaps, to add to their authority by a harshness not their own rather than to impair it, as they fancy, by that degree of freedom which they must allow to those around them, if they would enter into their feelings, and understand their dispositions. Perhaps there are some persons who think that they can manage very well without this familiar intercourse: and certainly there is but little occasion for knowing much about the nature of those whom you intend only to restrain. Coercion, however, is but a small part of government.

We should always be most anxious to avoid provoking the rebel spirit of the will in those who are entrusted to our guidance: we should not attempt to tie them up to their duties, like galley-slaves to their labour. We should be very careful that, in our anxiety to get the outward part of an action performed to our mind, we do not destroy that germ of spontaneity which could alone give any significance to the action. God has allowed free will to man, for the choice of good or evil; and is it likely that it is left to us to make

HELPS'S ESSAYS.

our fellow-creatures virtuous by word of command? We may insist upon a routine of proprieties being performed with soldier-like precision; but there is no drilling of men's hearts. It is a great thing to maintain the just limits of domestic authority, and to place it upon its right foundation. 'You cannot make reason conform to it'—It may be fair to insist upon a certain thing being done, but not that others should agree with you in saying that it is the best thing that could have been done; for there cannot be a shorter way of making them hypocritical. Your submitting the matter at all to their judgments may be gratuitous; but if you do so, you must remember that the Courts of Reason recognise no difference of persons. Your wishes may fairly outweigh their arguments; but this of course is foreign to the reasonableness or unreasonableness of the thing itself, considered independently.

Domestic Rule is founded upon truth and love. If it has not both of these, it is nothing better than a despotism. It requires the perpetual exercise of love in its most extended form. You have to learn the dispositions of those under you, and to teach them to understand yours. In order to do this, you must sympathise with them, and convince them of your doing so; for upon your sympathy will often depend their truthfulness. Thus, you must persuade a child to place confidence in you, if you wish to form an open upright character. You cannot terrify it into habits of truth. On the contrary, are not its earliest falsehoods caused by fear much oftener than from a wish to obtain any of its little ends by deceit? How often the complaint is heard from those in domestic authority that they are not confided in! But they forget how hard it is for an inferior to confide in a superior, and that he will scarcely venture to do so without the hope of some sympathy on the part of the latter; and the more so, as half our confidences are about our follies, or what we deem such.

Every one who has paid the slightest attention to this subject knows that domestic rule is built upon justice, and therefore upon truth; but it may not have been observed

what evils will arise from even a slight deviation into conventionality. For instance, there is a common expression about 'overlooking trifles.' But what many persons should say, when they use this expression, is,—That they affect not to observe something, when there is no reason why they should not openly recognise it. Thus they contrive to make matters of offence out of things which really have no harm in them. Or the expression means that they do not care to take notice of something which they really believe to be wrong; and as it is not of much present annoyance to them, they persuade themselves that it is not of much harm to those who practise it. In either case, it is their duty to look boldly at the matter. The greater quantity of truth and distinctness you can throw into your proceedings the better. Connivance creates uncertainty, and gives an example of slyness; and very often you will find that you connive at some practice, merely because you have not made up your mind whether it is right or wrong, and you wish to spare yourself the trouble of thinking. All this is falsehood.

Whatever you allow in the way of pleasure or of liberty, to those under your control, you should do it heartily: you should recognise it entirely, encourage it, and enter into it. If, on the contrary, you do not care for their pleasures, or sympathise with their happiness, how can you expect to obtain their confidence? And when you tell them that you consult their welfare, they look upon it as some abstract idea of your own. They will doubt whether you can know what is best for them, if they have good reason for thinking that you are likely to leave their particular views of happiness entirely out of the account.

We come next to consider some of the various means which may be made use of in Domestic Rule.

Of course it is obvious that his own example must be the chief means in any man's power, by which he can illustrate and enforce those duties which he seeks to impress upon his household.

Next to this, praise and blame are among the strongest means which he possesses; and they should not depend upon his humour. He should not throw a bit of praise at his dependants by way of making up for a previous display of anger not warranted by the occasion. Ridicule is in general to be avoided; not that it is inefficient, perhaps, for the present purpose; but because it tends to make a poor and world-fearing character. It is too strong a remedy; and can seldom be applied with such just precision as to neutralise the evil aimed at, without destroying, at the same time, something that is good.

Still less should it ever appear that ridicule is directed against that which is good in itself, or which may be the beginning of goodness. There is, perhaps, more gentleness required in dealing with the infant virtues, than even with the vices of those under our guidance. We should be very kind to any attempts at amendment. An idle sneer, or a look of incredulity, has been the death of many a good resolve. We should also be very cautious in reminding those who now would fain be wiser, of their rash sayings of evil, of their early and uncharitable judgments of others; otherwise we run a great risk of hardening them in evil. This is especially to be guarded against with the young; for never having felt the mutability of all human things, nor having lived long enough to discover that his former certainties are amongst the strangest things which a man looks back upon in the vista of the past: not perceiving that time is told by that pendulum, man, which goes backwards and forwards in its progress; nor dreaming that the way to some opinions may lie through their opposites; they are mightily ashamed of inconsistency, and may be made to look upon reparation as a crime.

The following are some general maxims which may be of service to any one in domestic authority.

The first is to make as few crimes as he can: and not to lay down those rules of practice, which, from a careful

observation of their consequences, he has ascertained to be salutary, as if they were so many innate truths which all persons alike must at once, and fully, comprehend.

Let him not attempt to regulate other people's pleasures by his own tastes.

In commanding, it will not always be superfluous for him to reflect whether the thing commanded is possible. 170

In punishing, he should not consult his anger; nor in remitting punishment, his ease.

Let him consider whether any part of what he is inclined to call disobedience may have resulted from an insufficient expression of his own wishes.

He should be inclined to trust largely.

VII. ADVICE.

ADVICE is sure of a hearing when it coincides with our previous conclusions, and therefore comes in the shape of praise or of encouragement. It is not unwelcome when we derive it for ourselves, by applying the moral of some other person's life to our own, though the points of resemblance which bring it home may be far from flattering and the advice itself far from palatable. We can even endure its being addressed to us by another, when it is interwoven with regret at some error, not of ours, but of his; and when we see that he throws in a little advice to us, by way of introducing, 10 with more grace, a full recital of his own misfortunes.

But in general it is with advice as with taxation: we can endure very little of either, if they come to us in the direct way. They must not thrust themselves upon us. We do not understand their knocking at our doors; besides, they always choose such inconvenient times, and are for ever talking of arrears.

There is a wide difference between the advice which is thrust upon you, and that which you have to seek for; the

general carelessness of the one, and the caution of the other, are to be taken into account. In sifting the latter, you must take care to separate the decorous part of it. I mean all that which the adviser puts in, because he thinks the world would expect it from a person of his character and station—all that which was to sound well to a third party, of whom, perhaps, the adviser stands somewhat in awe. You cannot expect him to neglect his own safety. The oracles will Philippise, as long as Philip is the master: but still they have an inner meaning for Athenian ears.

It is a disingenuous thing to ask for *advice*, when you mean *assistance*; and it will be a just punishment if you get that which you pretended to want. There is a still greater insincerity in affecting to care about another's advice, when you lay the circumstances before him only for the chance of his sanctioning a course which you had previously resolved on. This practice is noticed by Rochefoucauld, who has also laid bare the falseness of those givers of advice who have hardly heard to the end of your story, before they have begun to think how they can advise upon it to their own interest, or their own renown.

It is a maxim of prudence that when you advise a man to do something which is for your own interest as well as for his, you should put your own motive for advising him full in view, with all the weight that belongs to it. If you conceal the interest which you have in the matter, and he should afterwards discover it, he will be resolutely deaf even to that part of the argument which fairly does concern himself. If the lame man had endeavoured to persuade his blind friend that it was pure charity which induced him to lend the use of his eyes, you may be certain that he never would have been carried home, though it was the other's interest to carry him.

To get extended views, you should consult with persons who differ from you in disposition, circumstances, and modes of thought. At the same time, the most practicable advice may often be obtained from those who are of a similar

nature to yourself, or who understand you so thoroughly that they are sure to make their advice personal. This advice will contain sympathy ; for as it has been said, a man always sympathises to a certain extent with what he understands. It will not, perhaps, be the soundest advice that can be 60 given in the abstract, but it may be that which you can best profit by ; for you may be able to act up to it with some consistency. This applies more particularly when the advice is wanted for some matter which is not of a temporary nature, and where a course of action will have to be adopted. It is observed in *The Statesman* with much truth, " Nothing can be for a man's interest in the long run which is not founded on his character."

For similar reasons, when you have to give advice, you should never forget whom you are addressing, and what is 70 practicable for him. You should not look about for the wisest thing which can be said, but for that which your friend has the heart to undertake, and the ability to accomplish. You must sometimes feel with him, before you can possibly think for him. There is more need of keeping this in mind, the greater you know the difference to be between your friend's nature and your own. Your advice should not degenerate into comparisons between what would have been your conduct, and what was your friend's. You should be able to take the matter up at the point at which it is brought 80 to you. It is very well to go back, and to show him what might, or what ought to have been done, if it throws any light upon what is to be done ; or if you have any other good purpose in such conversation. But remember that comment, however judicious, is not advice ; and that advice should always tend to something practicable.

The advice which we just have been speaking of, is of that kind which relates to points of conduct. If you want to change a man's principles, you may have to take him out of himself, as it were ; to show him fully the intense difference 90 between your own views and his, and to trace up that differ-

ence to its source. Your object is not to make him do the best with what he has, but to induce him to throw something away altogether.

There are occasions on which a man feels that he has so fully made up his mind that hardly anything could move him ; and, at the same time, he knows that he shall meet with much blame from those whose good opinion is of value to him, if he acts according to that mind. Let him not think to break his fall by asking their advice beforehand. As it is, they will be severe upon him for not having consulted them ; but they will be outrageous, if after having consulted them, he then acts in direct opposition to their counsel. Besides, they will not be so inclined to parade the fact of their not having been consulted, as they would of their having given judicious advice which was unhappily neglected. I am not speaking of those instances in which a man is bound to consult others, but of such as constantly occur, where his consulting them is a thing which may be expected, but is not due.

In seeking for a friend to advise you, look for uprightness in him, rather than for ingenuity. It frequently happens that all you want is moral strength. You can discern consequences well enough, but cannot make up your mind to bear them. Let your Mentor also be a person of nice conscience, for such a one is less likely to fall into that error to which we are all so liable, of advising our friends to act with less forbearance, and with less generosity, than we should be inclined to show ourselves, if the case were our own. 'If I were you' is a phrase often on our lips ; but we take good care not to disturb our identity, nor to quit the disengaged position of a bystander. We recommend the course we might pursue if we were acting for you in your absence, but such as you never ought to undertake in your own behalf.

Besides being careful for your own sake about the persons whom you go to for advice, you should be careful also for

theirs. It is an act of selfishness unnecessarily to consult those who are likely to feel a peculiar difficulty or delicacy in being your advisers, and who, perhaps, had better not be informed at all about the matter. 130

VIII. SECRECY.

For once that secrecy is formally imposed upon you, it is implied a hundred times by the concurrent circumstances. All that your friend says to you, as to his friend, is entrusted to you only. Much of what a man tells you in the hour of affliction, in sudden anger, or in any outpouring of his heart, should be sacred. In his craving for sympathy, he has spoken to you as to his own soul.

To repeat what you have heard in social intercourse is sometimes a sad treachery ; and when it is not treacherous, it is often foolish. For you commonly relate but a part of what has happened, and even if you are able to relate that part with fairness, it is still as likely to be misconstrued as a word of many meanings, in a foreign tongue, without the context. 10

There are few conversations which do not imply some degree of mutual confidence, however slight. And in addition to that which is said in confidence, there is generally something which is peculiar, though not confidential ; which is addressed to the present company alone, though not confided to their secrecy. It is meant for them, or for persons like them, and they are expected to understand it rightly. So that when a man has no scruple in repeating all that he hears to anybody that he meets, he pays but a poor compliment to himself ; for he seems to take it for granted that what was said in his presence, would have been said, in the same words, at any time, aloud, and in the market-place. In short, that he is the average man of mankind ; which I 20

doubt much whether any man would like to consider himself.

On the other hand, there is an habitual and unmeaning reserve in some men, which makes secrets without any occasion ; and it is the least to say of such things that they are needless. Sometimes it proceeds from an innate shyness or timidity of disposition ; sometimes from a temper naturally suspicious ; or it may be the result of having been frequently betrayed or oppressed. From whatever cause it comes, it is a failing. As cunning is some men's strength, so this sort of reserve is some men's prudence. The man who does not know when, or how much, or to whom to confide, will do well in maintaining a Pythagorean silence. It is his best course. I would not have him change it on any account ; I only wish him not to mistake it for wisdom.

That happy union of frankness and reserve which is to be desired, comes not by studying rules, either for candour or for caution. It results chiefly from an uprightness of purpose enlightened by a profound and delicate care for the feelings of others. This will go very far in teaching us what to confide, and what to conceal, in our own affairs ; what to repent, and what to suppress, in those of other people. The stone in which nothing is seen, and the polished metal which reflects all things, are both alike hard and insensible.

When a matter is made public, to proclaim that it had ever been confided to your secrecy may be no trifling breach of confidence : and it is the only one which is then left for you to commit.

With respect to the kind of people to be trusted, it may be observed that grave proud men are very safe confidants : and that those persons, who have ever had to conduct any business in which secrecy was essential, are likely to acquire a habit of reserve for all occasions.

On the other hand, it is a question whether a secret will escape sooner by means of a vain man or a simpleton. There are some people who play with a secret until at last it is

suggested by their manner to some shrewd person who knows a little of the circumstances connected with it. There are others whom it is unsafe to trust: not that they are vain, and so wear the secret as an ornament; not that they are foolish, and so let it drop by accident; not that they are treacherous, and sell it for their own advantage. But they are simple-minded people, with whom the world has gone smoothly, who 70 would not themselves make any mischief of the secret which they disclose, and therefore do not see what harm can come of telling it.

Before you make any confidence, you should consider whether the thing you wish to confide is of weight enough to be a secret. Your small secrets require the greatest care. Most persons suppose that they have kept them sufficiently when they have been silent about them for a certain time; and this is hardly to be wondered at, if there is nothing in their nature to remind a person that they were told to him 80 as secrets

There is sometimes a good reason for using concealment even with your dearest friends. It is that you may be less liable to be reminded of your anxieties when you have resolved to put them aside. Few persons have tact enough to perceive when to be silent, and when to offer you counsel or condolence.

You should be careful not to entrust another unnecessarily with a secret which it may be a hard matter for him to keep, and which may expose him to somebody's displeasure, when it is hereafter discovered that he was the object of your confidence. Your desire for aid, or for sympathy, is not to be indulged by dragging other people into your misfortunes.

There is as much responsibility in imparting your own secrets, as in keeping those of your neighbour.

THE SECOND PART.

'The wisdom touching negotiation or business hath not been hitherto collected into writing, to the great derogation of learning, and the professors of learning. For from this root springeth chiefly that note or opinion, which by us is expressed in adage to this effect, "that there is no great concurrence between learning and wisdom." For of the three wisdoms which we have set down to pertain to civil life, for wisdom of behaviour, it is by learned men for the most part despised, as an inferior to virtue, and an enemy to meditation; for wisdom of government, they acquit themselves well when they are called to it, but that happeneth to few; but for the wisdom of business, wherein man's life is most conversant, there he no books of it, except some few scattered advertisements, that have no proportion to the magnitude of this subject. For if books were written of this, as the other, I doubt not but learned men with mean experience would far excel men of long experience without learning, and outshoot them in their own bow.'

BACON'S *Advancement of Learning*.

IX. ON THE EDUCATION OF A MAN OF BUSINESS.

THE essential qualities for a man of business are of a moral nature: these are to be cultivated first. He must learn betimes to love truth. That same love of truth will be found a potent charm to bear him safely through the world's entanglements—I mean safely in the most worldly sense. Besides, the love of truth not only makes a man act with more simplicity, and therefore with less chance of error; but it conduces to the highest intellectual development. The following passage in *The Statesman* gives the reason:

10 'The correspondences of wisdom and goodness are manifold; and that they will accompany each other is to be inferred,

not only because men's wisdom makes them good, but also because their goodness makes them wise. Questions of right and wrong are a perpetual exercise of the faculties of those who are solicitous as to the right and wrong of what they do and see; and a deep interest of the heart in these questions carries with it a deeper cultivation of the understanding than can be easily effected by any other excitement to intellectual activity.'

What has just been said of the love of truth applies also to 20 other moral qualities. Thus, charity enlightens the understanding quite as much as it purifies the heart. And indeed, knowledge is not more girt about with power than goodness is with wisdom.

The next thing in the training of one who is to become a man of business will be for him to form principles; for without these, when thrown on the sea of action, he will be without rudder and compass. They are the best results of study. Whether it is history, or political economy, or ethics, that he is studying, these principles are to be the reward of 30 his labour. A principle resembles a law in the physical world; though it can seldom have the same certainty, as the facts which it has to explain and embrace do not admit of being weighed or numbered with the same exactness as material things. The principles which our student adopts at first may be unsound, may be insufficient, but he must not neglect to form some; and must only nourish a love of truth that will not allow him to hold to any, the moment that he finds them to be erroneous.

Much depends upon the temperament of a man of business. 40 It should be hopeful, that it may bear him up against the faintheartedness, the folly, the falsehood, and the numberless discouragements which even a prosperous man will have to endure. It should also be calm; for else he may be driven wild by any great pressure of business, and lose his time, and his head, in rushing from one unfinished thing, to begin something else. Now this wished-for conjunction of the

calm and the hopeful is very rare. It is, however, in every man's power to study well his own temperament, and to provide against the defects in it.

A habit of thinking for himself is one which may be acquired by the solitary student. But the habit of deciding for himself, so indispensable to a man of business, is not to be gained by study. Decision is a thing that cannot be fully exercised until it is actually wanted. You cannot play at deciding. You must have realities to deal with.

It is true that the formation of principles, which has been spoken of before, requires decision; but it is of that kind which depends upon deliberate judgment: whereas, the decision which is wanted in the world's business must ever be within call, and does not judge so much as it foresees and chooses. This kind of decision is to be found in those who have been thrown early on their own resources, or who have been brought up in great freedom.

It would be difficult to lay down any course of study, not technical, that would be peculiarly fitted to form a man of business. He should be brought up in the habit of reasoning closely: and to ensure this, there is hardly anything better for him than the study of geometry.

In any course of study to be laid down for him, something like universality should be aimed at, which not only makes the mind agile, but gives variety of information. Such a system will make him acquainted with many modes of thought, with various classes of facts, and will enable him to understand men better.

There will be a time in his youth which may, perhaps, be well spent in those studies which are of a metaphysical nature. In the investigation of some of the great questions of philosophy, a breadth and a tone may be given to a man's mode of thinking, which will afterwards be of signal use to him in the business of everyday life.

We cannot enter here into a description of the technical studies for a man of business; but I may point out that

there are works which soften the transition from the schools to the world, and which are particularly needed in a system of education, like our own, consisting of studies for the most part remote from real life. These works are such as tend to give the student that interest in the common things about him which he has scarcely ever been called upon to feel. They show how imagination and philosophy can be woven 90 into practical wisdom. Such are the writings of Bacon. His lucid order, his grasp of the subject, the comprehensiveness of his views, his knowledge of mankind—the greatest perhaps that has ever been distinctly given out by any uninspired man—the practical nature of his purposes, and his respect for anything of human interest, render Bacon's works unrivalled in their fitness to form the best men for the conduct of the highest affairs.

It is not, however, so much the thing studied, as the manner of studying it. Our student is not intended to become 100 a learned man, but a man of business; not 'a full man,' but a 'ready man.' He must be taught to arrange and express what he knows. For this purpose let him employ himself in making digests, arranging and classifying materials, writing narratives, and in deciding upon conflicting evidence. All these exercises require method. He must expect that his early attempts will be clumsy; he begins, perhaps, by dividing his subject in any way that occurs to him, with no other view than that of treating separate portions of it separately; he does not perceive, at first, what things are of one kind, 110 and what of another, and what should be the logical order of their following. But from such rude beginnings, method is developed; and there is hardly any degree of toil for which he would not be compensated by such a result. He will have a sure reward in the clearness of his own views, and in the facility of explaining them to others. People bring their attention to the man who gives them most profit for it; and this will be one who is a master of method.

Our student should begin soon to cultivate a fluency in

writing—I do not mean a flow of words, but a habit of expressing his thoughts with accuracy, with brevity, and with readiness; which can only be acquired by practice early in life. You find persons who, from neglect in this part of their education, can express themselves briefly and accurately, but only after much care and labour. And again, you meet with others who cannot express themselves accurately, although they have method in their thoughts, and can write with readiness; but they have not been accustomed to look at the precise meaning of words: and such people are apt to fall into the common error of indulging in a great many words, as if it were from a sort of hope that some of them might be to the purpose.

In the style of a man of business nothing is to be aimed at but plainness and precision. For instance, a close repetition of the same word for the same thing need not be avoided. The aversion to such repetitions may be carried too far in all kinds of writing. In literature, however, you are seldom brought to account for misleading people; but in business you may soon be called upon to pay the penalty for having shunned the word which would exactly have expressed your meaning.

I cannot conclude this essay better than by endeavouring to describe what sort of person a consummate man of business should be.

He should be able to fix his attention on details, and be ready to give every kind of argument a hearing. This will not encumber him, for he must have been practised beforehand in the exercise of his intellect, and be strong in principles. One man collects materials together, and there they remain, a shapeless heap; another, possessed of method, can arrange what he has collected; but such a man as I would describe, by the aid of principles, goes farther, and builds with his materials.

He should be courageous. The courage, however, required in civil affairs is that which belongs rather to the able com-

mander than the mere soldier. But any kind of courage is serviceable.

Besides a stont heart, he should have a patient temperament, and a vigorous but disciplined imagination; and then he will plan boldly, and with large extent of view, execute 160 calmly, and not be stretching out his hand for things not yet within his grasp. He will let opportunities grow before his eyes, until they are ripe to be seized. He will think steadily over possible failure, in order to provide a remedy or a retreat. There will be the strength of repose about him.

He must have a deep sense of responsibility. He must believe in the power and vitality of truth, and in all he does or says, should be anxious to express as much truth as possible.

His feeling of responsibility and love of truth will almost 170 inevitably endow him with diligence, accuracy, and ~~discreet-~~ *wis-*ness,—those commonplace requisites for a good man of business, without which all the rest may never come to be 'translated into action.'

X. ON THE TRANSACTION OF BUSINESS.

This subject may be divided into two parts. 1. Dealing with others about business. 2. Dealing with the business itself.

1. *Dealing with others about Business.*

The first part of the general subject embraces the choice and management of agents, the transaction of business by means of interviews, the choice of colleagues, and the use of councils. Each of these topics will be treated separately. There remain, however, certain general rules with respect to our dealings with others which may naturally find a place here.

In your converse with the world avoid anything like a 10 juggling dexterity. The proper use of dexterity is to

sleight of hand

prevent your being circumvented by the cunning of others. It should not be aggressive. *offensive*

Concessions and compromises form a large and a very important part of our dealings with others. Concessions must generally be looked upon as distinct defeats ; and you must expect no gratitude for them. I am far from saying that it may not be wise to make concessions, but this will be done more wisely when you understand the nature of them.

In making compromises, do not think to gain much by concealing your views and wishes. You are as likely to suffer from its not being known how to please or satisfy you, as from any attempt to overreach you, grounded on a knowledge of your wishes. *to take you at a disadvantage*

Delay is in some instances to be adopted advisedly. It sometimes brings a person to reason when nothing else could ; when his mind is so occupied with one idea, that he completely over-estimates its relative importance. He can hardly be brought to look at the subject calmly by any force of reasoning. For this disease time is the only doctor.

A good man of business is very watchful, over both himself and others, to prevent things from being carried against his sense of right in moments of lassitude. After a matter has been much discussed, whether to the purpose or not, there comes a time when all parties are anxious that it should be settled ; and there is then some danger of the handiest way of getting rid of the matter being taken for the best.

It is often worth while to bestow much pains in gaining over foolish people to your way of thinking : and you should do it soon. Your reasons will always have some weight with the wise. But if at first you omit to put your arguments before the foolish, they will form their prejudices ; and a fool is often very consistent, and very fond of repetition. He will be repeating his folly in season and out of season, until at last it has a hearing ; and it is hard if it does not sometimes chime in with external circumstances. *at such a time*

A man of business should take care to consult occasionally

with persons of a nature quite different from his own. To very few are given all the qualities requisite to form a good man of business. Thus a man may have the sternness and the fixedness of purpose so necessary in the conduct of affairs, yet these qualities prevent him, perhaps, from entering into the characters of those about him. He is likely to want tact. He will be unprepared for the extent of versatility and vacillation in other men. But these defects and oversights might be remedied by consulting with persons whom he knows to be possessed of the qualities supplementary to his own. Men of much depth of mind can bear a great deal of counsel; for it does not easily deface their own character, nor render their purposes indistinct. 50

2. *Dealing with the Business itself.*

The first thing to be considered in this division of the subject is the collection and arrangement of your materials. Do not fail to begin with the earliest history of the matter under consideration. Be careful not to give way to any particular theory, while you are merely collecting materials lest it should influence you in the choice of them. You must work for yourself; for what you reject may be as important for you to have seen and thought about, as what you adopt: besides, it gives you a command of the subject, and a comparative fearlessness of surprise, which you will never have 70 if you rely on other people for your materials. In some cases, however, you may save time by not labouring much, beforehand, at parts of the subject which are nearly sure to be worked out in discussion.

When you have collected and arranged your information, there comes the task of deciding upon it. To make this less difficult you must use method, and practise economy in thinking. You must not weary yourself by considering the same thing in the same way; just oscillating over it, as it were; seldom making much progress, and not marking the 80 little that you have made. You must not lose your attention

in reveries about the subject ; but must bring yourself to the point by such questions as these, What has been done ? What is the state of the case at present ? What can be done next ? What ought to be done ? Express in writing the answers to your questions. Use the pen—there is no magic in it, but it prevents the mind from staggering about. It forces you to methodise your thoughts. It enables you to survey the matter with a less tired eye. Whereas in thinking vaguely, you not only lose time, but you acquire a familiarity with the husk of the subject, which is absolutely injurious. Your apprehension becomes dull ; you establish associations of ideas which occur again and again to distract your attention ; and you become more tired than if you had really been employed in mastering the subject.

When you have arrived at your decision, you have to consider how you shall convey it. In doing this, be sure that you very rarely, if ever, say anything which is not immediately relevant to the subject. Beware of indulging in maxims, in abstract propositions, or in anything of that kind. Let your subject fill the whole of what you say. Human affairs are so wide, subtle, and complicated, that the most sagacious man had better content himself with pronouncing upon those points alone upon which his decision is called for.

It will often be a nice question whether or not to state the motives for your decisions. Much will depend upon the nature of the subject, upon the party whom you have to address, and upon your power of speaking out the whole truth. When you can give all your motives, it will in most cases be just to others, and eventually good for yourself, to do so. If you can only state some of them, then you must consider whether they are likely to mislead, or whether they tend to the full truth. And for your own sake there is this to be considered in giving only a part of your reasons ; that those which you give are generally taken to be the whole, or at any rate, the best that you have. And, hereafter, you may find yourself precluded from using an argument which turns out

to be a very sound one, which had great weight with you, but which you were at the time unwilling, or did not think it necessary, to put forward.

120

When you have to communicate the ^{reasons} motives for an unfavourable decision, you will naturally study how to convey them so as to give least pain, and to ensure least discussion. These are not unworthy objects: but they are immediate ones, and therefore likely to have their full weight with you. Beware that your anxiety to obtain them does not carry you into an implied falsehood; for, to say the least of it, evil is latent in that. Each day's converse with the world ought to confirm us in the maxim that a bold but not unkind sincerity should be the groundwork of all our dealings.

130

It will often be necessary to make a general statement respecting the history of some business. It should be lucid, yet not overburdened with details. It must have method not merely running through it, but visible upon it—it must have method in its form. You must build it up, beginning at the beginning, giving each part its due weight, and not hurrying over those steps which happen to be peculiarly familiar to yourself. You must thoroughly enter into the ignorance of others, and so avoid forestalling your conclusions. The best teachers are those who can seem to forget what they know full well; who work out results, which have become axioms in their minds, with all the interest of a beginner, and with footsteps no longer than his.

140

It is a good practice to draw up, and put on record, an abstract of the reasons upon which you have come to a decision on any complicated subject; so that if it is referred to, there is but little labour in making yourself master of it again. Of course this practice will be more or less necessary, according as your decision has been conveyed with a reserved or with a full statement of the reasons upon which it was grounded.

150

Of all the correspondence you receive, a concise record should be kept; which should also contain a note of what was done upon any letter, and of where it was sent to, or put

away. Documents relating to the same subject should be carefully brought together. You should endeavour to establish such a system of arranging your papers, as may ensure their being readily referred to, and yet not require too much time and attention to be carried into daily practice. Fac-similes should be kept of all the letters which you send out.

These seem little things: and so they are, unless you neglect them.

XI. ON THE CHOICE AND MANAGEMENT OF AGENTS.

THE choice of agents is a difficult matter, but any labour that you may bestow upon it is likely to be well repaid; for you have to choose persons for whose faults you are to be punished; to whom you are to be the whipping-boy.

In the choice of an agent, it is not sufficient to ascertain what a man knows, or to make a catalogue of his qualities; but you have to find out how he will perform a particular service. You may be right in concluding that such an office requires certain qualities, and you may discern that such a man possesses most of them; and in the absence of any means of making a closer trial, you may have done the best that you could do. But some deficiency, or some untoward combination of these qualities, may unfit him for the office. Hence the value of any opportunity, however slight, of observing his conduct in matters similar to those for which you want him.

Our previous knowledge of men will sometimes mislead us entirely, even when we apply it to circumstances but little different, as we think, from those in which we have actually observed their behaviour. For instance, you might naturally imagine that a man who shows an irritable temper in his conversation, is likely to show a similar temper throughout the conduct of his business. But experience does not confirm this; for you will often find that men who are intemperate in speech are cautious in writing.

The best agents are, in general, to be found amongst those persons who have a strong sense of responsibility. Under this feeling a man will be likely to grudge no pains; he will pay attention to minute things; and what is of much importance, he will prefer being considered ever so stupid, rather than pretend to understand his orders before he does so. 30

You should behave to your subordinate agents in such a manner that they should not be afraid to be frank with you. They should be able to comment freely upon your directions, and may thus become your best counsellors. For those who are entrusted with the execution of any work are likely to see things which have been overlooked by the person who designed it, however sagacious he may be. *well*

You must not interfere unnecessarily with your agents, as it gives them the habit of leaning too much upon you. Sir Walter Scott says of Canning, 'I fear he works himself too 40 hard, under the great error of trying to do too much with his own hand, and to see everything with his own eyes. Whereas the greatest general and the first statesman must, in many cases, be content to use the eyes and fingers of others, and hold themselves contented with the exercise of the greatest care in the choice of implements.' Most men of vigorous minds and nice perceptions will be apt to interfere too much; but it should always be one of the chief objects of a person in authority to train up those around him to do without him. He should try to give them some self-reliance. It should be 50 his aim to create a standard as to the way in which things ought to be done—not to do them all himself. That standard is likely to be maintained for some time, in case of his absence, illness, or death; and it will be applied daily to many things that must be done without a careful inspection on his part, even when he is in full vigour.

With respect to those agents whom you employ to represent you, your inclination should be to treat them with hearty confidence. In justice to them, as well as for your own sake, the limits which you lay down for their guidance should be 60

precise. Within those limits you should allow them a large discretionary power. You must be careful not to blame your agent for departing from your orders, when in fact the discrepancy which you notice is nothing more than the usual difference in the ways in which different men set about the same object, even when they employ similar means for its accomplishment. For a difference of this kind you should have been prepared. But if you are in haste to blame your representative, your captiousness may throw a great burden upon him unnecessarily. It is not the success of the undertaking only that he will thenceforward be intent upon: he will be anxious that each step should be done exactly after your fancy. And this may embarrass him, render him indecisive, and lead to his failing altogether.

The surest way to make agents do their work is to show them that their efforts are appreciated with nicety. For this purpose, you should not only be very careful in your promotions and rewards: but in your daily dealings with them, you should beware of making slight or haphazard criticisms on any of their proceedings. Your praise should not only be right in the substance, but put upon the right foundation; it should point to their most strenuous and most judicious exertion. I do not mean that it should always be given at the time of those exertions being made, but it should show that they had not passed by unnoticed.

XII. ON THE TREATMENT OF SUITORS.

"negotium" is partly granted, if it is kindly refused
 THE maxim, 'Pars beneficii est, quod petitur si bene negetur,' is misinterpreted by many people. They construe 'bene' *kindly*, which is right: but they are inclined to fancy that this kindness consists in courtesy, rather than in explicitness and truth.

You should be very loth to encourage expectations in a suitor, which you have not then the power of fulfilling, or of

putting in a course of fulfilment;—for Hope, an architect above rules, can build, in reverse, a pyramid upon a point. From a very little origin there often arises a wildness of expectation which quite astounds you. Like the Fisherman in the “Arabian Nights,” when you see ‘a genie twice as high as the greatest of giants,’ you may well wonder how he could have come out of so small a vessel; but in your case, there will be no chance of persuading the monster to ensnounce himself again, for the purpose of convincing you that such a feat is not impossible.

In addition also to the natural delusions of hope, there is sometimes the artifice of pretending to take your words for more than they are well known to mean.

20

There is a deafness peculiar to suitors : they should therefore be answered as much as possible in writing. The answers should be expressed in simple terms; and all phrases should be avoided which are not likely to convey a clear idea to the man who hears them for the first time. There are many persons who really do not understand forms of writing which may have become common to you. When they find that courteous expressions mean nothing, they think that a wilful deception has been practised upon them. And in general, you should consider that people will naturally put the largest construction upon every ambiguous expression, and every term of courtesy which can be made to express anything at all in their favour.

It will often be necessary to see applicants; and in this case you must bear in mind that you have not only the delusions of hope and the misinterpretation of language to contend against, but also the imperfection of men’s memories. If possible, therefore, do not let the interview be the termination of the matter: let it lead to something in writing, so that you may have an opportunity of recording what you wished to express. Avoid a promising manner; as people will be apt to find words for it. Do not resort to evasive answers for the purpose only of bringing the interview to a close; nor

40

shrink from giving a distinct denial, merely because the person to whom you ought to give it is before you, and you would have to witness any pain which it might occasion. Let not that balance of justice which Corruption could not alter one hair's breadth, be altogether disturbed by Sensibility. To determine in what case the refusal of a suit should be accompanied by reasons, is a matter of considerable difficulty. It must depend very much on what portion of the truth you are able to bring forward. This was mentioned before as a general principle in the transaction of business, and it may be well to abide by it in answering applications. You will naturally endeavour to give somewhat of a detailed explanation when you are desirous of showing respect to the person whom you are addressing; but if the explanation is not a sound or a complete one, it would be better to see whether the respect could not be shown in some other way.

In many cases, and especially when the suit is a mere project of effrontery, it will perhaps be prudent to refuse, without entering at all upon the grounds of your refusal. In an explanation addressed to the applicant, you will be apt to omit the special reasons for your refusal, as they are likely to be such as would mortify his self-love; and so you lay yourself open to an accusation of unfairness, when he finds, perhaps, that you have selected some other person, who came as fully within the scope of your general objections as he did himself. Therefore, where you are not required, and do not like, to give special reasons, it may often be the best course simply to refuse, or to conch your refusal in impregnable generalities.

Remember that in giving any reason at all for refusing, you lay some foundation for a future request.

Those who have constantly to deal with suitors are in danger of giving way too much to disgust at the intrusion, importunity, and egotism which they meet with. As an antidote to this, they should remember that the suit which is a matter of business to them, and which, perhaps, from its

hopelessness, they look upon with little interest, seems to the snitor himself a thing of absorbing importance. And they should expect a man in distress to be as unreasonable as a sick person, and as much occupied by his own disorder

XIII. INTERVIEWS.

THERE is much that cannot be done without interviews. It would often require great labour, not only on your part, but also on the part of others whom you cannot command, to effect by means of writing what may easily be accomplished in a single interview. The pen may be a surer, but the tongue is a nicer instrument. In talking, most men sooner or later show what is uppermost in their minds; and this gives a peculiar interest to verbal communications. Besides, there are looks, and tones, and gestures, which form a significant language of their own. In short, interviews may be made very useful; and are, in general, somewhat hazardous things; but many people look upon them rather as the pastime of business than as a part of it requiring great discretion. *Cautious*

Interviews are perhaps of most value when they bring together several conflicting interests or opinions, each of which has thus an opportunity of ascertaining the amount and variety of opposition which it must expect, and so is worn into moderation. It would take a great deal of writing to effect this.

Interviews are to be resorted to when you wish to prevent the other party from pledging himself upon a matter which requires much explanation; when you see what will probably be his answer to your first proposition, and know that you have a good rejoinder, which you would wish him to hear before he commits himself by writing upon the subject. In cases of this kind, however, there is the similar danger of

a man's talking himself into ^{an undecided opinion} obstinacy before he has heard all that you have to say.

Interviews are very serviceable in those matters where you would at once be able to come to a decision, if you did ^{but} ~~not~~ know the real inclination of the other parties concerned : and, in general, you should take care occasionally to see those with whom you are dealing, if the thing in question is likely to be much influenced by their individual peculiarities, and you require a knowledge of the men. Now this is the case with the greatest part of human affairs.

You frequently want verbal communication in order to encourage the timid, to settle the undecided, and to bring on some definite stage in the proceedings.

The above are instances in which interviews are to be sought for on their own account ; but they are sometimes necessary, merely because people will not be satisfied without them. There are persons who can hardly believe that their arguments have been attended to, until they have had verbal evidence of the fact. They think that they could easily answer all your objections, and that they should certainly succeed in persuading you, if they had an opportunity of discussing the matter orally ; and it may be of importance to remove this delusion by an interview.

On the other hand interviews are to be avoided, when you have reasons which determine your mind, but which you cannot give to the other party. If you do accede to an interview, you are almost certain to be tempted into giving some reasons, and these not being the strong ones, will very likely admit of a fair answer ; and so, after much shuffling, you will be obliged to resort to an appearance of mere wilfulness at last.

You should also be averse to transacting business verbally, with very eager, sanguine persons, unless you feel that you have sufficient force and readiness for it. There are people who do not understand any dissent or opposition on your part, unless it is made very manifest. They are fully pre-

possessed by their own views, and they go on talking as if you agreed with them. Perhaps you feel a delicacy in interrupting them, and undeceiving them at once. The time for doing so passes by ; and ever afterwards they quote you as an authority for all their folly. Or it ends by your going away pledged to a course of conduct which is anything but what you approve.

70

But perhaps there are no interviews less to be sought after than those in which you have to appear in connection with one or two other parties who have exactly the same interest in the matter as your own, and must be supposed to speak your sentiments, but with whom you have had little or no previous communication ; or whose judgment you find that you cannot rely upon. In such a case you are continually in danger of being compromised by the indiscretion of any one of your associates. For you do not like to disown one of your own side before the adverse party ; or you are afraid of taking all the odium of opposition on yourself. You may, perhaps be quite certain that your indiscreet ally would be as anxious as yourself to recall his words if he could perceive their consequences : but these are things which you cannot explain to him in that company.

The men who profit least by interviews are often those who are most inclined to resort to them. They are irresolute persons, who wish to avoid pledging themselves to anything, and so they choose an interview as the safest course which occurs to them. Besides it looks like progress : and makes them, as they say, see their way. Such persons, however, are very soon entangled in their own words, or they are oppressed by the earnest opinions of the people they meet. For to conduct an interview in the manner which they intend, would require them to have at command that courage and decision which they never attain, without a long and miserly weighing of consequences.

Indolent persons are very apt to resort to interviews ; for it saves them the trouble of thinking steadily, and of ex-

pressing themselves with precision, which they are called upon to do, if they come to write about the subject. Now they certainly may learn a great deal in a short time, and with very little trouble, by means of an interview; but if they have to take up the position of an antagonist, of a judge, or indeed any but that of a learner, then it is very unsafe to indulge in an interview, without having prepared themselves for it.

To conduct an interview successfully, requires not only information and ~~force of~~ character, but also a certain intellectual readiness. People are so apt to think that there are but two ways in which a thing can terminate. They are ignorant of the number of combinations which even a few circumstances will admit of. And perhaps a proposal is made which they are totally unprepared for, and which they cannot deal with, from being unable to apprehend with sufficient quickness its main drift and consequences. *scilicet*

There are cases where the persons meeting are upon no terms of equality respecting the interview; where one of them has a great deal to maintain, and the other nothing to lose. Such an instance occurs in the case of a minister receiving a deputation. He has the interests of the public to maintain, and the intentions of the Government to keep concealed. He has to show that he fully understands the arguments laid before him; and all the while to conceal his own bias, and to keep himself perfectly free from any pledge. Any member of the deputation may utter anything that he pleases without much harm coming of it; but every word that the minister says is liable to be interpreted against him, to the uttermost. There are similar occasions in private life, where a man has to act upon the defensive, and where the interview may be considered not as a battle, but as a siege. A man should then confine himself to few words. He should bring forward his strongest arguments only, and not state too many of them at a time: for he should keep a good force in reserve. Besides, it will be much more difficult for the

other party to mystify and pervert a few arguments than a set speech. And he will leave them no room for gaining a semblance of victory by answering the unimportant parts of his statement.

Again, whatever readiness and knowledge of the subject he may possess, he should have somebody by him on his side. For he is opposed to numbers, and must expect that amongst them there will always be some one ready to meet his arguments, if not with argument, at any rate with the proper fallacies; or at least that there will be some one stupid enough to commence replying without an answer. He should therefore have a person who should be able to aid him in replying; and there will be a satisfaction in having somebody in the room who is not in a hostile position towards him. Besides he will want a witness: for he must not imagine that the number of his opponents is any safeguard against misrepresentation, but rather a cause, in most people, of less attention, and less feeling of responsibility. And lastly, the most precise man in the world, if he speaks much on any matter, may be glad to hear what was the impression upon another person's mind: in short, to see whether he conveyed exactly what he meant to convey.

The best precaution, however, which any man can take under these circumstances, is to state in writing, at the conclusion of the interview, the substance of what he apprehends to have been said, and of what he intends to do. This would require great readiness and the most earnest attention; but, in the end, it would save very much trouble and misapprehension. A similar practice might be adopted in most interviews of business, where the subject would warrant such a formality. It would not only be good in itself, but its influence would be felt throughout the interview; and people would come prepared, and would speak with precision, when there was an immediate prospect of their statements being recorded.

XIV. OF COUNCILS, COMMISSIONS, AND, IN GENERAL, OF BODIES OF MEN CALLED TOGETHER TO COUNSEL OR TO DIRECT.

Such bodies are the fly-wheels and safety-valves of the machinery of business. They are sometimes looked upon as superfluities, but by their means the motion is equalised, and a great force is applied with little danger.

They are apt contrivances for obtaining an average of opinions, for insuring freedom from corruption, and the reputation of that freedom. On ordinary occasions they are more courageous than most individuals. They can bear odium better. The world seldom looks to personal character as the predominating cause of any of their doings, though this is one of the first things which occurs to it when the public acts of any individual are in question. The very indistinctness which belongs to their corporate existence adds a certain weight to their decisions.

Councils are serviceable as affording some means of judging how things are likely to be generally received. It is seldom that any one person, however capable he may be of framing, or of executing a good measure, can come to a satisfactory conclusion as to the various appearances which that measure will present, or can be made to present, to others. In some instances he may be so little under the influences of the common prejudices around him, as not to understand their force, and therefore not to perceive how a new thing will be received. Now, if he has the opportunity of consulting several persons together, he will not only have the advantage of their common sense and joint information, but he will also have a chance of hearing what will be the common-nonsense of ordinary men upon the subject, and of providing as far as possible against it.

On the other hand, these bodies are much tempted by the division of responsibility to sloth; and therefore to dealing

with things superficially and inaccrately. Another evil is the want of that continuity of purpose in their proceedings which is to be found in those of an individual.

As it tends directly to diminish many of the advantages before mentioned, it is, in general, a wrong thing for a member of a council or commission to let the outer world know that his private opinion is adverse to any of the decisions of his colleagues; or indeed to indicate the part, whatever it may have been, that he has taken in the transactions of the general 40 body.

The proper number of persons to constitute such bodies must vary according to the purpose for which they are called together. Such a number as would afford any temptation for oratorical display should in general be avoided. Another limit, which it may be prudent to adopt, is to have only so many members as to make it possible in most cases for each to take a part in the proceedings. By having a greater number, you will not ensure more scrutiny into the business. 45 It will still be done by a few: but with a feeling of less responsibility than if they were left to themselves, and with the interruptions and inconvenience arising from the number of persons present. Besides, the greater the number, the more likelihood there is of parties being formed in the council.

Whether the members are many or few, there should be formalities, strictly maintained. This is essential in the conduct of business. Otherwise there will be such a state of things as that described by Pepys in his account of a meeting of the Privy Council; which, like most of his descriptions, one 60 feels to be true to the life. 'Went to a Committee of the Council to discourse concerning pressing of men; but Lord! how they meet; never sit down: one comes, now another goes, then comes another; one complaining that nothing is done, another swearing that he hath been there these two hours and nobody come. At last my Lord Annesley says, "I think we must be forced to get the King to come to every

Committee ; for I do not see that we do anything at any time but when he is here.”

The great art of making use of councils, commissions, and such like bodies, is to know what kind of matter to put before them, and in what state to present it. ‘There be three parts of business, the preparation ; the debate, or examination ; and the perfection ; whereof, if you look for dispatch, let the middle only be the work of many, and the first and last the work of few.’ *

There is likely to be a great waste of time and labour when a thing is brought in all its first vagueness to be debated or examined by a number of persons. And there will be much in the ‘preparation’ and ‘perfection’ of a matter which, will only become confused by being submitted to a full assembly. You might as well think of making love by a council or a board. It should therefore be the business of some one, either in the council or subordinate to it, to bring the matter forward in a distinct and definite shape. Otherwise there will be a wilderness of things said before you arrive at any legitimate point of discussion. And hence Bacon adds, ‘The proceeding upon somewhat conceived in writing doth for the most part facilitate dispatch ; for though it should be wholly rejected, yet that negative is more pregnant of direction than an indefinite, as ashes are more generative than the dust.’

In order to bring the responsibility of any act of the general body home to the individuals composing it, no method seems so good as that of requiring the signatures of a large proportion of the council or commission to the directions given in the matter. Even the most careless people have a sort of aversion to signing things which they have never considered. This plan is better than requiring the signatures of the whole body. For it is less likely to degenerate into a mere formality : and besides, the other course would give any one crotchety man too great a power of hinderance.

* Bacon's *Essay on Dispatch*.

The responsibility, also, of those persons who settle the details of a matter, whether secretaries, or committees of the council, should be clearly attested either by their signatures, or by a memorandum showing what part of the business has been entrusted to them.

As to the kind of men to be specially chosen or rejected, it would be trifling to lay down any minute rules. You often require a diversity of natures, in order that the various modes 110 of acting congenial to different minds and tempers should have an opportunity of being canvassed.

When a man's faults are those which come to the surface in social life, they must be noted as certain hinderances to his usefulness as a member of any of these bodies. A man may be proud or selfish, and yet a good councillor; he may be secretly ill-tempered, and yet a reasonable man in his converse with the world, capable of bearing opposition, and an excellent adjutor; but if he is vain, or fond of disputes, or dictatorial, you know that his efficiency in a council must to a certain 120 extent be counteracted.

Those men are the grace and strength of councils who are of that healthful nature which is content to take defeat with good humour, and of that practical turn of mind which makes them set heartily to work upon plans and propositions which have been originated in opposition to their judgment; who are not anxious to shift responsibility upon others; and who do not allude to their former objections with triumph, when those objections come to be borne out by the result. In acting with such persons you are at your ease. You counsel sincerely and boldly, and not with a timorous regard to your own part in the matter.

The men who have method, and, as it were, a judicial intellect, are most valuable councillors. Without some such in a council, a great deal of cleverness goes for nothing: as there is nobody to see what has been stated and answered, to what their deliberations tend, and what progress has been made. Such persons can gather the sense of a mixed.

assembly, and suggest some line of action which may honestly meet the different views of the various members. They will bring back the subject-matter when it has all but floated away, while the others have been looking for sea-weed, or throwing stones at one another on the shore.

XV. PARTY-SPIRIT.

PARTY-SPIRIT gives a pretext for the exercise of such scorn and malice, as could not be tolerated if they did not claim to have their origin in fervent wishes for the public welfare. It consumes in idle contests that energy which the State has need of. By the perpetual interchange of hard names it tends to make a people suspicious and uncharitable; or it inclines them to think lightly of the kind of offences which they hear so often charged against their most eminent public men; or it 'gives them a habit of using epithets and affecting sensations of moral indignation which bear no proportion to the thing itself, or to their own real feelings about the thing; of taking the names of Truth and Virtue in vain.'

Under the influence of party-spirit, a nation sometimes acts towards its dependencies, and in its foreign relations, not with the whole force of the country, but with a portion of it only, bearing some reference to the excess of strength in the ruling party.

Party-spirit makes people ^{alien-ate} ~~abjure~~ independent thinking. It can leave nothing alone. It must uplift a hand in every man's quarrel, as a knight-errant of old, but with small sense of chivalry. It forces its odious friendship or its unprovoked hostility where neither is fitting. Even the wisest require to be constantly on their guard against it; or its insidious prejudices, like dirt and insects on the glass of a telescope, will blur the view, and make them see strange monsters where there are none.

Party-spirit incites people to attack with rashness, and to defend without sincerity. Violent partisans are apt to treat a political opponent in such a manner, when they argue with him, so as to make the question quite personal, as if he had been present, as it were, and a chief agent in all the crimes which they attribute to his party. Nor does the accused hesitate to take the matter upon himself, and, in fancied self-defence, to justify things which otherw^yise he would not hesitate, for one moment, to condemn.

These evils must not be allowed ~~to take shelter under the~~ unfounded supposition that party dealings are different from anything else in the world, and that they are to be governed by much looser laws than those which regulate any other human affairs. It is a very dangerous thing to acknowledge two sorts of truth, two kinds of clarity.

Is there no harm in never looking further than the worst motive that can possibly be imagined for the actions of our political adversaries? Are we to consider the opposite party as so many Samaritans; and is there nothing that we have ever heard or read, which should induce us to abate our Jewish antipathy to these brethren of ours who do not worship at our temple? This is an illustration from which political bigots cannot escape. Even their own pretensions of being always in the right will only bring the instance more home to them. The Jews were right about the matter in dispute between them and the Samaritans. 'Salvation is with the Jews.' But this is never held out to us as any justification of their behaviour.)

To hear some men talk one would suppose that political distinctions were natural distinctions; and that they depended upon a man's personal qualities. These people seem to think that all the good are ranged in a row on one side, and all the bad on the other. Now the utmost that can reasonably be alleged is, that there exists in most men a predisposition to one or other of the two great parties which are to be found in every free country: but this cannot be depended upon as the

cause which determines men in general to attach themselves to a party.

As it is, some range themselves on one side, and some on the other, just as they used to do in their school games, and with about as much reflection. A large number of persons, in all ranks, hold hereditary opinions. There are thousands who make their convictions on all political subjects subservient to their feelings as members of a class, and to what they believe to be the interests of that class. Then there are those who think whatever the little mob in which they live pleases to think : and this is the most comfortable way of thinking. Direct self-interest decides some men. The merest accidents determine others. For instance, how much of a man's opinions through life will depend upon any strong-minded or earnest person that he may have lived with at a time when he was uninformed himself and malleable. Remember, too, that it requires but a slight bias to send a man into a party : for let him agree with it only in a few points, and he will be set down as belonging to it. Then, perhaps, he is called upon to act in some way or other politically, and a very little determines a man whose thoughts upon the subject altogether have been few and vague. Thus a political character is impressed upon him without his having had much to do in the matter ; but afterwards, many things will probably occur to deepen that impression, and to make him a decided partisan.

A true analysis of the composition of parties would afford a good lesson of political tolerance. We should learn from it what a mixed thing a party is : that there is no single law that will explain its cohesion ; and still less is there any good ground for insisting that the distinctions of party have their origin in moral worth or turpitude.

It is of importance that we should train ourselves to make the fitting allowance for the political prejudices of others.

Pascal asks, ' Whence comes it to pass that we have so much patience with those who are maimed in body, and so little with those who are defective in mind ? ' And he says,

'It is because the cripple acknowledges that we have the use of our legs; whereas the fool obstinately maintains that we 100 are the persons who halt in understanding. Without this difference in the case, neither object would move our resentment, but both our compassion.' We might try to overlook this difference, and find it an aid to charity to consider that men's prejudices are the same kind of things as their personal defects. Whether a man is labouring under some degree of physical deafness, or under some strong prejudice, which being ever by his side, is always sure of the first hearing, and produces a sort of numbness to anything else: it comes nearly to the same thing as regards the weight which he is likely to attach to any of our arguments, when adverse to his prejudice. In both cases the cause is decided without our being fully heard.

But at the same time that we have recourse to such views as the above, to moderate our impatience of other people's prejudices, we should keep a vigilant watch on our own. We often forget that we are partisans ourselves, and that we are contending with partisans. We first give ourselves credit for a judicial impartiality in all that concerns public affairs, and then call upon our opponents actually to be as impartial as we assert ourselves to be. But few of us, I suspect, have any right to take this high ground. Our passions master us: and we know them to be our enemies. Our prejudices imprison us: and like madmen, we take our jailors for a guard of honour.)

I do not mean to suggest that truth and right are always to be found in middle courses; or that there is anything particularly philosophic in concluding that 'both parties are in the wrong,' and 'that there is a great deal to be said on both sides of the question,'—phrases which may belong to indulgence as well as to charity and candour. Let a man have a hearty strong opinion, and strive by all fair means to bring it into action—if it is, in truth, an opinion, and not a thing inhaled like some infectious disorder.

Many persons persuade themselves that the life and well-being of a State are something like their own fleeting health and brief prosperity. And hence they see portentous things in every subject of political dispute. Such fancies add much to the intolerance of party-spirit. But the State will bear much killing. It has outlived many generations of political prophets—and it may survive the present ones.

Divisions in a State are a necessary consequence of freedom ; and the practical question is not to dispense with party, but to make the most good of it. The contest must exist : but it may have something of generosity in it. And how is this to be ? Not by the better kind of men abstaining from any attention to politics, or shunning party connexions altogether. Staying away from a danger which in many instances it is their duty to face, would be but a poor way of keeping themselves safe. It would be a doubtful policy to encourage political indifference as a cure for the evils of party-spirit, even if it were a certain cure ; but we cannot take this for granted, especially when we observe that the vices of party are not always to be seen most in those who have the most earnest political feelings. Indeed, the attachment to a party may be, and often is, an affection of the most generous kind : and it must, I think, be allowed, that even with men who do not discern the true end of party, nor its limits, party-spirit is often a rude kind of patriotism.

The question, then, is how to regulate party-spirit. Like all other affections, its tendency is to overspread the whole character. One who has nothing in his soul to resist it, or much that assimilates with its worst influences, is carried away by it to evil. But a good man will show the earnestness of his attachment to his party by his endeavour to elevate its character ; and in the utmost heat of party contests, he will try to maintain a love of truth, and a regard for the charities of life.

NOTES.

THE FIRST PART.

I. ON PRACTICAL WISDOM.

SUMMARY.

1. Practical Wisdom—its nature and operation ; it regulates the thoughts as gravitation regulates matter.

2. Practical Wisdom consists in a harmony amongst all faculties, not in predominance of one, *e.g.* not in constancy of purpose.

3. Practical Wisdom is not inconsistent with Imagination if subject to reason.

4. Practical Wisdom is not Epicurean, or easy-going, but thorough and pains-taking.

5. Practical Wisdom is quite remote from so-called 'expediency'; calls forth high moral resolves and great principles of action.

NOTES.

MOTTO.—We know ... part. Quoted from Bible, 1 Cor. xiii. 9. *Prophesie* means 'declare, make known.'

such proportion ... bear, such amount (of success in imparting his views) as the circumstances will allow.

witty, intellectual.

notices, communications, pieces of information.

his eyes, etc. His eyes furnish him with "the instructions" or information, while his fear suggests "the illusion" or the "things which he saw not."

1. Practical, from Gk. *πρακτικός*, 'fit for doing,' Gk. *πράσσειν*, 'to do'; hence 'fit for business, business-like.' A practical man is one who sees how best any work can be carried on with such means as he has at his disposal ; practical wisdom is that quality of his mind that shows him how to make the best use of those means

1. gravitation, from Lat. *gravis*, 'heavy, weighty,' since the force of gravitation is most clearly and most commonly seen in the *weight* of bodies. Gravitation is that kind of attraction which makes all particles or bodies have a tendency, proportioned to the amount of matter they contain, towards one another; it is the attraction exercised by the earth that draws bodies downwards and gives them their weight.

2. the material world, the world of matter. Just as the force of gravitation tends to make separate bodies, the stars for example, into parts of an ordered system, preventing them from leaving their appointed orbits and making each one feel the influence of the others, so practical wisdom acts upon the elements of man's mind, his desires, affections, will, and intelligence, giving to each its proper sphere and allowing none to predominate unduly.

4. reminding us where we are, bringing to our mind the actual circumstances in which we are placed and the limits of our power.

6. to wait for dainty duties, to abstain from action until some duty pleasant and easy to perform presents itself. *Dainty* (from Lat. *dignitatem*, worth) means 'delicate in flavour, pleasant to the taste.'

7. those which are before us. Carlyle, *Sartor Resartus*, 11. 9, says, "Lay this other precept well to heart, which to me was of invaluable service: '*Do the Duty which lies nearest to thee.*'"

8. make much of, value highly.

9. if what ... it is, if something which has already taken place and cannot be recalled or undone had not occurred in the way in which it has occurred.

12. we go towards the sun. As a traveller with a load on his back who faces the sun is not always being reminded of his load by seeing its shadow which falls behind him, so we, if guided by practical wisdom on the journey of life, shall not allow ourselves to brood over and be discouraged by former failures.

15. the shortest, those that take the least time.

the neatest, the most simple and fitting.

20. faculty, capacity, or power of the mind.

disposition, natural tendency of the mind.

21. harmony, just adaptation of one part to another, so that each has its proper influence.

22. Where ... exists, in the case of men whose faculties and affections are thus well balanced.

23. well chosen ends, the objects which they endeavour to attain will be selected with prudence.

24. as it is, in looking at events as they actually occur in the world.

28. in having ... constant to it, in placing clearly before the mind the object to be aimed at and in steadily aiming at that object.

32. a small thing. Just as a small substance, if placed close to the eye, will prevent our seeing anything else beyond it, so any trifling object that a selfish man has firmly set his heart on attaining may absorb his attention so utterly as to blind him to the existence of other objects which are nobler than the first object, or are attainable after or along with it.

38. who have ... imagination, in whom the imagination, or the faculty of conceiving of matters as in a different position from that which they actually occupy, is considerably developed.

40. general dwarfishness, in the case of those who have some one faculty excessively developed we often find all the other faculties stunted and weak.

42. devoured his stature, absorbed the nourishment which should have gone to make his whole body grow.

48. "slave of the lamp," in allusion to the genie that we read of in *The Arabian Nights* in the tale of "Aladdin and the Wonderful Lamp." This lamp when rubbed summoned up a powerful spirit to perform Aladdin's bidding. If the imagination be kept in reserve, and used only in accordance with the dictates of reason, it will be as useful in carrying out our designs as the slave of the lamp was to Aladdin.

50. Epicurean. Epicurus (B.C. 342-270), the famous Greek philosopher, regarded human happiness as the greatest good (*summum bonum*), and this happiness he thought could be attained only by freedom from pain and all those influences that vex and disturb our peace of mind. Hence the word 'Epicurean' came to mean 'pleasure-loving, luxurious, sensual': it is here used in the milder sense of 'easy-going, objecting to take trouble.'

51. takes things as they come, takes no trouble to alter and improve matters.

getting rid, getting a business off one's hands rather than doing it thoroughly.

54. speculative, unpractical, examining too minutely into what might be done rather than seeing what can be done.

of a searching nature, anxious to find out the best means.

55. small expedients, imperfect, inadequate means.

57. if it be practical, if we mistakenly define practical to mean doing things in a make-shift style so that the business will in a

short time have to be undone by some one else, then the people who take pains to find out the means for doing the business thoroughly and once for all, do not answer to our false definition and are not practical in this sense of the word.

61. good open visible rent. If an evil cannot be cured, they would rather have it as a visible imperfection than conceal it by any temporary remedy.

62. resort to patching, make use of a temporary expedient.

63. as a means of delay, in order to give themselves time to think of a lasting and effective cure.

66. "In this theatre," etc. See Bacon's *Advancement of Learning*, Bk. i. 5. 11: "But this is that which will indeed dignify and exalt knowledge, if contemplation and action may be more nearly and straitly conjoined and united together than they have been, a conjunction like unto that of the two highest planets, Saturn the planet of rest and contemplation, and Jupiter the planet of civil society and action." See also Bk. ii. 2. 8, "But men must know that in this theatre of man's life it is reserved only for God and angels to be lookers-on."

The question as to whether a life of retirement from the world to be spent in study and contemplation, or a life of active participation in human affairs were the better life, was one often argued by ancient philosophers. Aristotle decides in favour of the contemplative life and the same preference led to the establishment of the monastic system in the Christian, Buddhist, and other churches. Bacon's assertion that the purely contemplative life is not suited to man is made in opposition to a saying of the philosopher Pythagoras, who, being asked what he was, answered that he was a "looker-on" at life like the spectators at the Olympian games.

68. a conjunction. Planets are said to be in conjunction when they are in the same degree of the zodiac. Such conjunctions were considered by ancient astrologers to exercise an important influence on human affairs.

69. highest, most distant from the earth, as Saturn and Jupiter were supposed to be, before the discovery of the more remote Neptune and Uranus.

Saturn. According to Greek and Roman mythology, the reign of Saturn, the eldest of the gods, was one of perfect peace and rest for man and for nature, there being then no war and no change of seasons. This peace was broken by the deposition of Saturn by his son Jupiter, the lord of the elements. The supposed difference in character between the two deities was ascribed also to the planets that respectively bore their names: thus the planet Saturn gave a *saturnine* or gloomy and dull character to

those born under its influence, while Jupiter, or Jovo, gave a jovial or lively character.

70. It is in this conjunction. Practical wisdom is fond of uniting rest to action, it knows when to abstain from action and be a mere looker-on, and when to take some active step.

72. on that account, because it is seen at one time to remain inactive and at another to become active, it is stigmatised as a somewhat mean, half-and-half course between, on the one hand, letting the matter rest altogether, and, on the other, engaging in it actively and thoroughly.

74. as far from, as different from, as much opposed to.

what they term expediency, the quality which they call 'expediency,' meaning thereby the habit of choosing the lower course because it is easier than the nobler but more difficult one. Expediency in this senso is opposed to moral rectitude.

75. impracticability, the exact opposito of practical wisdom—obstinate refusal to use any means for helping on a business except such as are out of the question.

They see ... affairs, they cannot ignore the fact that a man is often obliged to make concessions to other people's opinions in order that the business in hand may be advanced.

76. At the same time ... inactivity, while recognising that compromise is inevitable, they do not perceive that in order to ascertain how much we may concede without altogether sacrificing our principles and so doing what we believe to be absolutely wrong, we must be constantly calling those principles into active operation and using their guidance. They try to believe that this testing of the amount of permissible concession by the standard of our principles, is apt to weaken their hold on the mind, a hold which will be strengthened by our refusing to hear of any concession that would involve an appeal to our principles to test its lawfulness.

78. the nice limit. Compromise, when allowable, lies exactly midway between obstinate adherence to our own notions on the one hand and voluntarily shutting our eyes to the guidance of conscience on the other. An obstinate, unpractical man will make no concession; a man who is blind to the light of his conscience will concede too much and totally abandon his principles; lawful compromise is a carefully placed mean between these two extremes. *Nice* means here 'accurately drawn or adjusted.'

82. high moral resolves, these men also make the mistake of thinking that there is no opportunity in everyday life to put in practice lofty theories of duty and general rules of right conduct.

87. fondly, foolishly. *Fond* by derivation means 'foolish,' thence 'foolishly tender, weakly affectionate.'

89. looked on as theories, acknowledged to be truths in the abstract but considered hardly fit for actual use.

90. common truths, principles to be accepted and followed in practice.

II. AIDS TO CONTENTMENT.

SUMMARY.

The object of the essay: to suggest some remedy for the discomforts to which we subject ourselves unnecessarily.

1. Remember there is no such thing in the world as unmixed good; everything has some evil mixed with it.

2. Avoid over-sensitiveness; do not constantly imagine that others are criticising your conduct.

3. Even if calumniated, do not give the calumny undue importance.

4. Do not expect too much gratitude; consider that you may be overvaluing the services you have rendered.

5. Do not be disappointed at a seeming want of recognition of your labours.

6. Avoid mistrust of friends.

7. Avoid trying to appear other than what you are.

8. Have some pursuit for leisure hours.

9. Encourage affection for your fellow-creatures.

10. Do not attach too much importance to the events of this life.

11. Real afflictions cannot be cured by the above remedies, but must simply be endured with patience.

12. The above remedies are but superficial; more potent ones are found in religion and the looking forward to another and a better world.

NOTES.

1. antidotes, something *given* as a remedy *against* (poison); from Gk. *dvri*, against, and *δωτός*, given.

2. manifold ingenuity, the various kinds of needless unhappiness which people go out of their way to inflict upon themselves.

3. how much fretting, what a vast amount of peevish discontent.

5. unmixed good, perfect happiness without any accompanying disadvantage; the proverb tells us 'There is never a rose without a thorn.'

how many a man. *How* here qualifies *many* and *how many* a man is equivalent to *how many men*; it would not, however, be ungrammatical to connect *how* with *contrivance*.

8. Blue and green ... white. Two courses of conduct having been offered to a man to select from, he will often be vexed, when he has chosen one of them, that he did not adopt a course different from either of them, although no such third course was, in fact, open to him.

10. Shenstone, William Shenstone, (A.D. 1714-1703) wrote several poems, the best known of which is *The School Mistress*, and *Essays on Men and Manners*.

worked out the whole process, has given a complete description of the train of thought that thus leads to discontent.

13. unconquered hankering, vehement longing which we make no effort to overcome. *Hanker* is by origin a frequentative form of *hang* and means literally 'keep hanging on to,' hence 'cleave to,' 'refuse to give up.'

15. but indifferently, with no more than moderate success, imperfectly. *But* means 'only, no better than.'

most worldly projects will, in this imperfect world most of our schemes fall short of our expectations. *Will* here indicates *habit*; cf. "Accidents *will* happen."

18. the aggravation, though the imperfection of our chosen path must give us some uneasiness, we could at all events avoid adding to our dissatisfaction by our imagining that the other paths are happier.

19. we had been, we should have been; 'had been' is in the subjunctive mood. Had we chosen the path we declined, we should certainly have been no less unhappy and perhaps even more unhappy than we now are.

22. over-sensitiveness, morbid delicacy of feeling which shrinks from the touch of criticism.

25. will have much connection, will at all affect their remarks; your actions, whatever their nature, are not in all probability likely to be the subject of much conversation.

30. playing to empty benches, performing their part in the arena of life with no audience to listen to or watch them.

31. particular theme, special subject of remark.

If, however ... spoken of, if, however, they cannot get rid of the fancy that they hear people talking about them, they might just as well suppose that these imagined conversations are

favourable to them instead of always thinking they must be unfavourable.

33. defy the proverb, deny the truth of the proverb, "Listeners hear no good of themselves," by insisting that what they in imagination hear is good.

35. suppose that it is no fancy, we will suppose that the idea that you are calumniated is not a mere fiction of your imagination, but is an actual fact.

42. palpable, real, substantial, from Lat. *palpo*, I feel, and so, literally, 'what can be felt.'

43. bearing up against, enduring without sinking under.

45. worldly harm, the actual damage done to your prospects in this world.

46. conjure up, summon before your mind's eye, as magicians were believed to call up spirits. The accent is here on the first syllable, *cón-jure* (pronounced *kain-jur*); from Lat. *con*, together, and *juro*, I take an oath; as an oath involved an appeal to the Deity, 'conjure' comes to mean to call on or summon in God's name; spirits being supposed to be unable to resist such a summons.

47. It is . live, if your family and intimate friends believe the falsehoods told about you, their want of faith in you must be due to your conduct not always being so faultless as to render the calumny incredible.

49. That should ... you, the love and confidence felt by a man's family and friends should be strong enough to shield him from the wounds of calumny, just as the charmed circle drawn on the ground by old magicians was supposed to protect those inside it from all harm from without.

51. And for the rest, as regards the world outside the circle of your intimate friends.

56. measure .. ungrateful, if you look for no more gratitude than is due to the actual goodwill you have shown, the amount will generally come quite up to what you have a right to expect.

60. factitious, made up (Lat. *factum*, made), not of natural growth; hence, unnaturally great, excessive.

62. what they are likely to get, the amount of gratitude that will probably be expended on them.

65. what affection alone can give, such warm expressions, or continuous tokens of goodwill as could not be prompted by mere gratitude or any feeling weaker than real affection.

69. look about for, take the trouble of searching for.

71. how satirical, praise from a man who is ignorant of your real merits is little better than ridicule under the mask of praise; cf. the proverb "Praise undeserved is sarcasm in disguise." *Satire* is perhaps derived from Lat. *satura* (*lanx*), (dish) full of mixed ingredients; hence, 'writing of a mixed kind,' hence, 'censure and ridicule of the various follies of mankind.'

75. go further, follow up the line of thought.

81. morbid, unhealthily developed, from Lat. *morbis*, disease.

84. moral sickness, because to a healthy mind the approval of conscience should be the standard for the measure of merit and the reward of right actions.

88. take up, adopt and make much of.

92. effects of absence, any change in the behaviour of friends after an interval of separation from them.

95. natural diffidence, inborn disbelief in their own powers of engaging the affection of others.

96. loved the more, because distrust of one's own attractiveness is the mark of a modest and gentle character.

101. abides with truth, is always to be found where no false pretences are made.

103. The mask, the constant endeavour to hide deficiencies becomes at last irksome, as a mask continuously worn galls the face.

105. Fit objects ... life, some suitable hobby for leisure hours.

107. an alternation, a change merely backward and forward from work to idleness with no intermediate occupation.

108. listless apathy, dull vacancy of mind.

109. grinding, drudging steadily at the mill of business.

110. torpid without quiescence, sluggish and inactive but not enjoying rest. As Cowper says—

"Absence of occupation is not rest,
A mind quite vacant is a mind distressed."

115. Depend upon it, you may be quite certain of this.

116. the most fatal ... heart, to have an empty and idle heart, to be without objects on which the affections can exercise themselves, is more fatal to a man's character than to leave the body or the mind unexercised. The body is injured by want of physical exercise, the mind is injured by want of intellectual exercise, but if the affections and feelings be left unexercised the whole moral nature of the man is ruined.

117. may be sure, etc., because if he did love his neighbours as he ought, his spare time would be employed in active benevolence, and his interest in life would never flag.

124. nothing is to be angular, they demand and expect that everything in this life is to be smooth and easy for them, as a rounded pebble with all its sharp edges smoothed away is easy to hold.

125. external things, the outward effects of their deeds, and not the inward motives, are regarded as the only substantial things to be taken into account.

126. fixed their abode here, as they have become absorbed in things of this life only, they think of having everything here below arranged to suit them, disregarding the temporary nature of their sojourn on earth.

127. the anxiety of a gambler, the restless and unnatural excitement about the result of their schemes which a man playing for a high stake feels about the chances of the game.

128. calmness of a labouring man, the serenity of mind enjoyed by a steady workman, who knows that by honest good work he has done his best to gain success, and has no fear for the result.

131. "It will be all the same," in a hundred years we shall all be dead and gone, and failure or success will be then a matter of indifference.

132. Epicurean. See *Essay* i., l. 51, note. Since freedom from anxiety was the Epicurean's highest good, he dissuades these people from feeling anxious by the argument "Why trouble yourselves? You will soon be in the grave, where your present failure or success will be forgotten."

saunters by, as he meets such people in his careless, apathetic walk through the world.

133. to the far future, to look beyond the grave to the life of the next world.

134. up to the lips, wholly immersed in the affairs of this world though, owing to their anxiety, they derive no enjoyment from their schemes. The allusion is to the mythological story of Tantalus, who was punished for his sins by being placed in the lower world up to his lips in the waters of a lake; when he attempted to drink, the waters receded, so that he could never slake his thirst.

136. an ovent, death.

138. their cobwebs, their subtle but flimsy and ephemeral schemes.

139. specifics, special cures for special diseases; thus quinine is a *specific* (cure) for fever.

140. refined, carefully elaborated.

141. anything to be done, any active step that can be taken to alleviate or avoid the grief.

144. like pain, with that patient endurance with which we ought to bear pain.

It is only a paroxysm, we must not neglect our ordinary duties for anything short of an unbearably severe fit of bodily or mental pain.

147. at once the lot, sorrow is given to all men, and it is given to test character, and it is given to purify and ennoble man's nature and man's alone.

153. some great idea ... some primeval mystery, some general principle, some original and unexplained cause to account for the existence of so much misery.

156. Necessity, irresistible fate, a power above even the gods.

Stoic, a name given to the system of the Greek philosopher Zeno, because he opened his school in a porch (Gk. *stoa*) at Athens. The doctrines of Zeno were reduced to a formal system by his follower Chrysippus. His principal tenets were that Virtue, being the only good, can alone enable man to attain felicity, which consists in a tranquil course of life; to attain this the passions must be eradicated, so that man may be unmoved by joy or grief and may submit calmly to the decrees of Necessity.

159. severer test, severer, because it is a harder task to preserve constant cheerfulness in spite of the small disappointments and failures of daily life than it is to meet the rarely occurring serious afflictions with resignation.

under-current, the strong flow of water beneath the surface, while the stream itself appears smooth and undisturbed.

III. ON SELF-DISCIPLINE.

SUMMARY.

1. Self-discipline is apt to lead to self-confidence.
2. Self-discipline is founded on self-knowledge. We must first probe our nature to find where the fault lies before setting about reform.
3. Self-examination should not confine itself to particular instances of wrong-doing, but should investigate principles and discover what fundamental precept of God we are in the habit of violating.
4. Ascent to a higher moral atmosphere will enable us to get clear of the fault.
5. To entertain good purposes and nourish lawful affections will enable us to defeat bad and unlawful ones.

6. Spirit and form must both enter into attempts at self-discipline. Association of time and place may be made use of to aid good resolutions, but must not be exclusively relied on; the same with regard to 'prudential motives.'

7. Earnest prayer strengthens efforts towards reformation.

NOTES.

1. self-discipline is defined by Webster as "correction or government of oneself for the sake of improvement"; in other words it means "subjecting oneself to act according to strict principles; laying down and obeying fixed rules for the guidance of our conduct, in order to correct our faults." *Discipline* is derived from the Lat. *discere*, to learn.

2. self-confidence, reliance upon one's own unaided powers; overweening belief in one's ability to do what is right without other aid.

the more so. Self-discipline tends to make a man self-confident, especially when the man is induced to submit to self-discipline from mean instead of noble motives.

3. poor and worldly, paltry, and looking only to present and temporal advantages in this world, contrasted with the loftier aim of improving one's character.

or the results ... superficial, or when the results gained by the course of self-discipline affect our external conduct only, instead of reaching down to our inner nature and so touching the springs of our actions.

5. got the better of, conquered and freed himself from.

6. of exultation only, he should not be content merely to rejoice and pride himself on his victory

7. shuddering faintness, trembling weakness of body and mind.

8. a chasm ... avoid, some precipitous cleft in the earth down which he would have fallen had he not been warned of it by his guide.

9. dubious, the result of which was, while it lasted, doubtful.

11. never ... apprehended, because, while we are struggling to escape the danger, our thoughts are too much occupied with the struggle to be able to gauge the extent of the danger.

13. self-discipline ... self-knowledge. So Tennyson (*Ænone*, 141, 2) links the two together—

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

14. some general course. Even an imperfect knowledge of one's faults may make one resolve upon self-discipline, but the plan of self-discipline formed on a slight knowledge of one's weak points will be of a vague character; in order to form a thorough and systematic plan we must learn thoroughly wherein our weakness lies.

19. probe, scrutinise thoroughly as a surgeon probes a gunshot wound to discover if the bullet is embedded in the flesh.

21. skilful flattery. A man who has some slight knowledge of his own character often flatters himself by dwelling on the good points he has discovered in himself and cleverly putting the bad points into the back ground.

27. the whole truth, not only the good points of his character but the bad points also.

32. Polonius, an old statesman in Shakspeare's *Hamlet*, fond of giving vent to wise maxims, but somewhat past his best faculties and unpractical.

33. construed ... deeply, have an application given to it reaching far beyond mere worldly wisdom; Polonius meant 'as you inwardly resolve, so do; then faithfulness whether to yourself or others will become a habit of your soul.' Polonius gave this maxim to his son to guide him in his relations with those whom he should meet on his travels. But we may use it as a maxim to guide us in our relations with our own consciences and with God, and so give it a deeper import than Polonius gave it.

36. introspection, looking within, self-examination.

39. less good ... requires, is of less advantage to us than we should have expected it to be, considering how painful a process this probing and examination is and how we have to summon up all our courage before we undertake it; the pain and trouble this scrutiny of each action causes is disproportionately large when compared with the good it effects.

41. Any truthful, 'Any' is emphatic; it means 'small and imperfect though it be.'

43. searching, thorough, leaving no corner unexplored.

progressive, gradually increasing in minuteness and accuracy.

48. seems certain ... regret, we feel so sorry for each act of sin that we feel sure that if we were again tempted in this way we should not yield to the temptation, and so are anxious for the temptation to come that we may show our superiority to it.

54. in the heart, in the inner part of our nature, in the principles that give rise to actions.

66. no hold on us, would be powerless to take possession of us.

67. a higher moral atmosphere, if we raised our thoughts from earth to heaven, dwelling less on the circumstances which attended our indulgence in the bad habit and more on the commandment of God which forbids this habit.

69. rightly placed, desires after proper objects.

70. the bad ones, evil purposes and improper affections or desires.

71. your enemy, the evil habit which tries to get you into its power.

76. worthy of it, worthy of your heart, i.e., worthy of your affections.

ends, objects aimed at.

79. extend and deepen your sympathies, endeavour to understand and feel for others more generously than you have hitherto done.

80. prejudices, unreasoning dislikes.

81. uncharitableness, harsh judgment, always thinking the worst of others.

84. cannot live, so opposed to it that the old uncharitableness and the new sympathies cannot coexist in your mind, and the new feelings will drive out the old.

87. spirit and form, it is not enough that part of our nature, either soul by itself or body by itself, take part in any matter of importance; we must have principles in the inner nature, and these must be expressed by outward action.

88. idol-worship, if we think nothing of a man's inner principles and motives, and judge him merely by his outward acts, we are no better than those who worship the image of a god without thinking of the deity of whom the image is a symbol.

89. dispense with the form, declare that any outward expression of the inner principle is unnecessary.

95. shows its feebleness, shows that it is too weak to act by itself without relying upon some outward circumstance.

101. the ring of Eastern story, see *The Adventurer*, No. 120. A magic ring was presented to Sultan Amurath by the spirit of his father. This talisman warned the Sultan when he was on the point of doing wrong by a change which took place in the colour of the gem set in the ring.

103. mechanical nature, have no life or power in themselves.

106. landmarks of our progress, enable us to see how far we have advanced on the path of improvement.

109. prudential considerations, the dictates of prudence or worldly wisdom, which advises us to do what is right merely because such a course is politic and will advance our worldly interests.

111. rest upon them, thus, though 'Honesty is the best policy,' we should not be honest *merely* because it is politic to be honest.

125. telling off, repeating in a formal manner, as we count numbers.

IV. ON OUR JUDGMENTS OF OTHER MEN.

ANALYSIS.

These should not be formed lightly, since human nature is no easy study. Nor should we be too ready to listen to and repeat such remarks from the lips of others. While accepting to some extent the current opinions about men, do not allow yourself to be carried away by them; they may be partial, or misleading, or mistaken. Such opinions are often formed wrongly, or by prejudiced persons, and based upon false information, misconception, or careless talk. Few have the will and the ability to represent things truly. For few have imagination enough to think charitably, or rather have none to spare from their own objects. Our knowledge of an action is often insufficient for us to judge of it, and report is untrustworthy; besides, we may misinterpret the motives of an action that we do know.

Still, the purposes of life require that we should judge about others, and the materials often lie on the surface: trifles express the man. It should be remembered that there are certain intellectual and moral qualities, such as wit and selfishness, which are easily discernible; others, like judgment and temper, require much observation.

We are especially liable to err in our judgments of others in certain cases. Thus, the assuming man, or the scornful man, or the man whose character differs much from our own, are often disliked disproportionately to their demerits. Frequently the worst errors are made in judging those who are nearest to us; for they will behave towards us as they think we expect them to behave, and hence we never get to know their real feelings or character.

NOTES.

1. lightly, carelessly, without proper deliberation.
2. In scattering ... life, by disseminating these careless judgments of others, we make our unjust thoughts actively mischievous, which they would not have been, if we had kept them to ourselves.

4. become ... in general, by spreading our own false views about people we lead others to take false views also.

5. to describe ... matter, human nature is made up of such a complexity of feelings and motives, that it is difficult to give an accurate account of even the smallest part of it.

8. at hazard, at random, without due consideration.

9. properties, qualities, inherent characteristics.

10. will, is in the habit of.

11. the fullest authority. His judgments are based on conjecture; but he publishes them abroad as if they were based on fact.

14. the most obliging credence, the readiest belief in what we are told. This is said ironically.

16. is anything but blameless, is certainly blameable. *But*=except.

17. upon trust, without investigation or proof.

18. off-hand, careless, inconsiderate.

positive, actual, real; lit. what is *laid down*, or clearly expressed; Lat. *pono, positum*, I place.

19. assayed, tested, proved to be true. The form *assay*, as opposed to *essay*, is now generally applied to the testing of the purity of metal; Lat. *exagium*, a weighing.

22. name, reputation, credit. By repeating these ill-founded judgments, we give them the support of our authority.

25. sentences of condemnation, adverse judgments.

26. Thomas à Kempis, born at Kempen in Germany in 1380, is the reputed author of the famous book, "*De Imitatione Christi*," On the Imitation of Christ. "*De prudentia in agendis*"=concerning prudence in transactions.

28. force of expression, i.e. the maxim is put in forcible words.

"*Ad hanc ... effundere.*" A part of this (prudence) is not to believe anything and everything that men say; and not to be in a hurry to pour into the ears of others what you hear or even what you believe. Helps quotes this passage again in *Realma* (chap. xvii.), "touching unjustifiable repetition, which makes so much mischief and destroys so much comfort in the world."

31. things, i.e. traits, qualities.

upon the surface, obvious, unmistakeable.

33. before the world, 'set in the public view;' as, for instance, statesmen.

35. fairly, reasonably, properly.

37. in no case .. sayings. You should never allow yourself to be influenced by prevalent opinions without due consideration.

40. a mob, an unthinking mass of men, swayed not by reason but by passion. *Mob* is a contraction of Lat. *mobile vulgus*, the fickle multitude.

41. how seldom ... discussed. Consider how seldom these sayings give a true and complete representation of the man's character about which they are uttered.

42. or go far ... conduct, or consider how seldom these sayings are at all successful in thoroughly investigating the matter, if it is some action that is under discussion.

45. Again, these sayings ... impressions, i.e. though the sayings themselves are true, yet, through too much stress being laid upon them, they induce people to form wrong judgments.

49. forward thinkers, men who form their opinions rashly, without sufficient deliberation.

51. an independent judgment, a judgment formed on your own responsibility, without consulting others.

56. analyse, carefully investigate, critically examine. Beware of the false spelling *analyze*, as if the verb contained the Romance suffix, -ize. Der. Gk. ἀνάλυσις, a loosening, from ἀνά, back, λύω, I loosen.

61. humours, fancies, caprices.

62. ingenuity, over-cleverness. Thus some people are fond of inventing out-of-the-way motives for actions that are easily explainable.

63. imperfect hearing, not hearing the whole of the matter or incident.

66. convey, report, give an account of.

69. apparent. These careless remarks, not being recognised as such, often seem to the hearers quite as important as well-considered statements.

72. which is formed ... Idleness. This sentence is a summary of the preceding passage from "There must be many" to "well considered."

75. to be inflated ... Idleness, to be exaggerated by foolish persons and circulated by idle ones. The metaphor is drawn from a balloon filled with gas and blown about by the wind.

77. "Religion of Nature." "The Religion of Nature Delineated," a work by William Wollaston, discussing the foundations of morals, was published in 1722.

79. mean people, low-minded, common-place persons, such as servants or dependants.

81. which lay ... faster, which lay their eggs rapidly, and the smaller the insects are, the faster do they lay their eggs. Thus

the female Termes, or White Ant, lays upwards of 80,000 eggs in a single day. Note that *the...the* in 'the less the faster' is not the ordinary definite article, but represents *thi* or *thé*, the old instrumental case of *the* used as a demonstrative—'by how much the less, by so much the faster.' *Apace* meant in Chaucer's time 'a foot-pace,' i.e. (at) a walk, *slowly*, instead of *quickly*, as now.

83. the will and the ability. Some fail through lack of honesty, others through lack of intelligence.

87. who is concerned, i.e. upon whose conduct judgment is being passed.

He may have ... things. Things may appear to him in a different light, or may affect him differently.

94. to enter into, to understand, to sympathise with.

97. few people are ... charity. There are few people who care to take a charitable (i.e. kind, lenient) view of the conduct of others; hence they will not try to picture to themselves the motives by which others are actuated.

100. castles in the air, grand edifices, like Aladdin's palace, that have no real existence; said of happiness or success that is merely imaginary. The meaning is that most persons employ the wonder-working powers of their imagination in making these fanciful structures still more attractive.

to conduct ... a part. Their imagination is occupied with visions of the renown or success that they think themselves destined to achieve. The allusion is to the old Roman *Triumph*, held in honour of a victorious general, who marched in procession with his army and their spoils through the streets of the city up to the Temple of Jupiter on the Capitol.

102. to conquer ... battles. To surmount difficulties without exertion.

105. errand of charity, charitable employment, kind use.

106. to speak out, to utter their charitable thoughts.

110. an original opinion, an opinion not based on mere hearsay, but one that we have thought out for ourselves.

115. But the report ... composed it. As in music, an elaborate variation reproduces the simple air with such indistinctness that even the person who composed the air might not be able to recognise it amidst so many fanciful embellishments; so, the report of a transaction sometimes represents the real facts so falsely that even the doer himself would not recognise them amidst the changes in them and additions to them that have been made. A musical 'variation' is a repetition of an air, constructed so as to show through a florid veil of execution ('shakes

and flourishes") the beauty and character of the underlying melody. Here the florid execution is represented as hiding instead of shadowing forth the air. A *shake* is the rapid sounding of two notes alternately; a *flourish* is a bold and irregular passage of music.

120. interpret, explain the motives of.

124. fortunes, state of his affairs; circumstances.

127. override his interests, have greater influence with him than his interests (i.e. what is for his own advantage).

129. has a mind, wishes. 'I have a great mind' implies an intention or desire nearly but not quite strong enough to lead to a determined course of action: e.g. 'I have a great mind to punish you, but I will pardon you this time.' Cf. Lamb's *Essays*, *Christ's Hospital 35 Years Ago*, for a use of this phrase followed by an unexpected issue.

131. judge we must. The infinitive (*judge*) is placed before its auxiliary (*must*) for the sake of emphasis.

135. deep-seated, situated far within, and so not easy to discover.

lie upon the surface, are easy to perceive.

136. the primary character, his natural bent; the groundwork of his character.

137. for then ... unconsciously. Then he acts without thinking as to how he shall act; his disposition is then left to follow its natural bent. Cf. Bacon, *Essays*, xxxviii. "A man's nature is best perceived in privateness; for there is no affectation."

141. converse, social intercourse.

faithful, true, accurate.

142. may be ... the man, may be just the ones that do not best indicate his character.

143. for they ... nature. Thus, in certain desperate circumstances, a naturally timid man might do a brave action; but that brave action is the result of the circumstances and not of the man's nature.

147. if men did not, etc. Cf. Bacon, *Essays*, xxii. 'Of Cunning': "There be many wise men that have secret hearts and transparent countenances." Also *ibid.* vi. 'Of Simulation and Dissimulation': "The discovery of a man's self by the tracts (i.e. traits) of his countenance ... is many times more marked and believed than a man's words."

149. at a sad loss, in great perplexity.

156. judgment, power of judging, discernment.

157. practical wisdom, wisdom in the conduct of affairs. Cf. *Essay* i. 1, note.

which indeed ... qualities. Because a man may have the intellectual ability to decide wisely, but may be without the moral courage necessary to carry his decision into practice.

159. egotism, self-conceit, self-exaltation. A better form is *egoism*, compounded of Lat. *ego*, 'I,' and the suffix *-ism*. The *t* of *egotism* is a mere insertion.

163. temper, good or bad temper; whether he is passionate and irascible, or placid and tranquil.

165. a certain, some degree of.

172. in a manner ... demerits, i.e. more than their defects deserve.

173. pretension, claim to superiority; ostentation; giving themselves airs.

177. they offend ... fears. Our self-esteem is wounded by the assuming man, and we feel uneasy and suspicious in the presence of the scornful man.

183. has no humour, has not the faculty of appreciating the ludicrous side of things.

186. those who are nearest to us, our children and dependants.

191. we move ... men. In our intercourse with them we are deceived by outward appearances, and never come to know them as they really are. *Mist* = a state of error or delusion. *Phantoms* = men of whose inner feelings we are ignorant.

194. the talk of the market-place, formal, conventional talk, in which men conceal their real sentiments. The publicity and routine of the *market-place* is opposed to the retirement and freedom of the *home*. There is an allusion here to Bacon's "idols of the market"—"the false appearances that are imposed upon us by words." Cf. *The Novum Organum*, i. 43, and *The Advancement of Learning*, ii. 14, 11.

It is only ... affection. If they do utter their sentiments, they do so, like actors in a theatre, in set and formal terms, with (to aid the illusion) appropriate mannerisms accompanying each sentiment.

198. anything of their own, any of their real feelings or opinions.

V. ON THE EXERCISE OF BENEVOLENCE.

ANALYSIS.

In spite of the numerous calls upon their benevolence, men devote themselves to their own objects. It is no excuse to allege the difficulty of choosing one's point of action, for, even if you have no work of benevolence near you, you have only to think earnestly upon any subject and you are sure to love it. Do not be content to remain a sympathetic spectator of human misery, or to wait for opportunities of doing good; benevolence requires method and activity, and you can at least lay some foundation for doing good, so as to be ready for the opportunity when it comes.

As to the question whether benevolent pursuits will interfere with a man's regular occupations—surely Providence intends that we should have time for benevolence, not to speak of the time men waste on vain fancies. It is true that active benevolence may hinder a man's advancement in the world to some extent; but that we should sacrifice our own interests for the sake of others and toil for their welfare, is only what Christianity requires of us.

Kindness to animals is one form of benevolence, whereas some people seem to think they can buy the right of ill-treating them. Do not consent to their ill-treatment for fear of ridicule. No act of humanity is trifling in the sight of Heaven.

NOTES.

1. With the most ... around them, though they are surrounded by instances of poverty or misery which might well claim their attention.

4. in doting ... sorrow, in foolishly cherishing some grief that can do them no good.

6. slaving over, toiling at, laboriously enacting.

8. reveries, day-dreams. Cf. Locke, *Human Understanding*, ii. 19: "When ideas float in the mind without any reflection or regard of the understanding, it is that which the French call *resvery*." *Reverie* is Fr. *rêverie*, formerly *resverie*, noun from *rêver*, to rave, dote, dream.

10. which seem ... senses, i.e. which do not reach their hearts; men remain unaffected by them.

14. left to their own devices, left to shift for themselves; with no one to help or care for them.

15. our sister-land, Ireland. The poverty and wretchedness

of the Irish peasants, the result of an oppressive land-tenure, has long been notorious.

16. wherever it exists. In Africa, Brazil, Arabia, etc. aspect, condition.

17. pervading, wide-spread, general. This was written long before Mr. W. E. Forster's Elementary Education Act (1870), which provided for compulsory education by the State.

18. fallacies and falsehoods. Fallacies are the result of *intellectual*, falsehoods of *moral*, error.

20. executive reforms, reforms in the methods of carrying out the public business.

not likely ... impulse, not likely to be much promoted, since there is little public demand for them.

25. what is doing. Owing to the similarity in form between the Present Participle and the Verbal Noun, a confusion arose between them, and so our modern participle often represents a latent Verbal Noun and an omitted preposition. Hence 'what is doing' = what is *in doing*, what is being done.

26. A man ... action, e.g. a man who has real information as to the condition of the poor becomes a means of diffusing correct opinions on the subject, which lead to action being taken in the matter (as, by charity organisation or legal remedies).

30. as one's point of action, as the thing to set about doing.

36. for something ... occur, for a convenient subject or a favourable opportunity.

38. trace ... heart. Investigate its working; examine its influence upon mankind and then you will be sure to be interested in it.

43. Think ... investigate, imperatives used to express a supposition—'if you think' ... 'if you investigate.'

49. 'argent' and 'azure,' heraldic terms; they are a metal (silver) and a colour (blue) used in blazonry.

knight's move ... pawn, the 'knight' and the 'pawn', (Span. *peon*, It. *pedone*, foot-soldier) are pieces in the game of chess.

54. out of ... circle, outside the circle of their own friends and acquaintances.

59 something ... concern in, something so great and important as to be beyond the range of their influence or help.

62. an occasion ... magical. They expect to be provided with an opportunity for the immediate exercise of their benevolence by magical power as it were, instead of by the use of the proper means to bring it about.

73. the exercise ... fortune. In order to do good, a man need not be rich or great.

75. laying some foundation, making some preparation; as by searching for facts or principles (see below).

79. in the heat of action, when the work presses; when he ought to be up and doing.

82. He should ... results, he ought then to put in practice publicly the conclusions that he has arrived at by private investigation.

85. The worldly-wise, those who devote themselves to their secular interests: those who are prudent about the affairs of this life. *Worldly* is an adverb.

86. force, energy.

87. legitimate, regular, proper.

88. livelihood, earning a living.

92. vain glory, foolish pride, self-conceit.

100. obvious, noticeable, marked. The world sees that the man is engaged in some work of benevolence and thinks he cannot have energy left for anything else; and so refuses to credit him with excellence in any other pursuit, though he may actually possess it.

103. if we only ... to us, i.e. if we only followed the dictates of Christianity in our treatment of our fellow-men.

109. extending ... humanity, i.e. it includes the whole human race.

111. to rest in, to remain satisfied with. Cf. Bacon, *Essays*, xi., 'Of Great Place': "Good thoughts are little better than good dreams, except they be put in act."

112. nothing ... to us, we sympathise with everything that concerns humanity. The words are a translation of a well-known sentiment from the Roman comedian, Terence (*Heaut.* Tim. i. i. 23): "Homo sum, humani nihil a me alienum puto."

117. What is more, further, in addition.

121. which our creed, etc., i.e. our belief as Christians. See Bible, *Matth.* xxv. 35, 36, and *Jam.* i. 27: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction."

124. never to be ... consciousness, never destined to come to life again—as we believe that man will.

126. touchingly, pathetically, pitifully. The shortness of their lives is a powerful reason why we should treat them kindly. See Introduction, p. ix.

127. ephemeral, short-lived ; lit. existing only for a day (Gk. *ἐπὶ*, for ; *ἡμέρα*, a day). The mosquito lives for two days only.

129. the whole animate creation, all living creatures.

131. positive duties, real duties, duties that must not be neglected.

132. there are persons, etc. Some people seem to think that because they have bought a horse or a bullock they have a right to ill-treat it as much as they like.

138. moral blindness, ignorance of our moral duties.

143. in the sight of Heaven, in the judgment of God.

144. worthy of recording, deserving of being taken into account.

VI. DOMESTIC RULE.

ANALYSIS.

Domestic rule is for various reasons thought to be easy, but is really difficult, and requires much forethought and watchfulness, joined to a knowledge of the feelings of those under its authority.

The extent and power of domestic rule are often overlooked by its possessors ; who, further, are apt to treat inferiors with harshness from the notion that, by doing so, they are keeping up their own authority. Coercion is but a small part of government. (We cannot make our fellow-creatures virtuous by word of command) and mere outward obedience without spontaneity is of little worth. You may claim deference from inferiors to your wishes, but you must not insist upon their agreeing with your arguments ; that will only make them hypocritical.

Domestic Rule is a despotism, if not founded on truth and love. You must sympathise with those under you, and convince them of your doing so, and so gain their confidence. You cannot terrify a child into habits of truth. Do not "overlook trifles," thus either making matters of offence out of things that have no harm in them, or not taking the trouble to notice things that are really wrong. Enter heartily into the pleasures of those under your control, otherwise how can you expect to obtain their confidence?

As to the means to be made use of in Domestic Rule—a man's own example stands first. Next there are praise and blame, which should not depend on his humour. Ridicule is in general too strong a remedy ; still less should it be directed against the beginnings of goodness, which should be very gently dealt with.

Do not remind the young of their early wrong views; you will make them ashamed of inconsistency, and perhaps harden them in evil.

Six general maxims follow for those in domestic authority.

NOTES.

1. Tacitus says, etc. The remark occurs in the Roman historian Tacitus's *Life of Agricola*, his father-in-law, and governor of Britain in the reign of Domitian. Tacitus's words (chap. xix.) are: "Domum suam coercuit, quod plerisque laud minus arduum est quam provinciam regere."

6. needs, of necessity; a genitival adverb, like *always*, *un-
always*, *sometimes*, etc.

7. no great matter, not of much importance.

9. by them, i.e. 'near them,' and so 'towards them.'

10. license, freedom of action. No regular governing principle is required.

13. repaired, 'set right.' There are two repairs: (1) To restore (Lat. *reparare*); (2) To resort (Lat. *repatriare*).

16. carries ... with it. So that they are beyond recall and cannot "be repaired."

20. by himself, on his own responsibility.

with less ... world, with less blame or remonstrance from people in general. Cf. "Cruelty and pride, oppression and partiality, may tyrannize in private families without control; meekness may be trampled on and piety insulted without any appeal but to conscience and to heaven."—Johnson, *Works*, ix. 291.

23. relations, circumstances, position in regard to others.

31. something outward, as, a respectful manner.

35. the natural ... intercourse. The natural sense of what is proper and becoming, which would prevent the inferior from being too familiar with his superior.

38. to add ... their own. They try to strengthen their authority by a harshness which is not natural to them.

40. as they fancy, as they (wrongly) imagine (that they will impair it).

41. enter into their feelings, sympathise with them.

45. occasion, reason, need.

46. Coercion ... government. While government must be supported by Force, its main reliance should be placed upon Reason, Justice, and Truth.

48. the rebel spirit of the will, the feeling that prompts men to resist force or compulsion.

50. we should not ... labour, we should not try to coerce them into the performance of their duties, as galley-slaves are made to work by being chained to their oars.

52. the outward part of an action is opposed to the inward feeling with which it is performed.

53. to our mind, according to our wish.

that germ ... action, i.e. obedience, to have any moral value, must be an obedience proceeding from the will of those who obey us, and not merely from compulsion on our part. *Significance* means moral worth or importance.

57. by word of command, by merely ordering or compelling them to be virtuous. In military drill, *halt! fire!* etc., are "words of command."

58. a routine of proprieties, a formal round of duties.

59. soldier-like precision, exactness of obedience, such as belongs to military discipline.

there is ... hearts, i.e. we cannot force men's feelings; they may obey outwardly, but they will rebel inwardly.

60. It is a great ... authority, it is very important to keep domestic authority within its proper bounds.

61. You cannot ... to it, i.e. you must not, in the exercise of your authority, expect that the judgment of others should always coincide with yours.

67. gratuitous, unnecessary.

68. the Courts ... persons, i.e. the fact that you possess the power to command an action, will not make that action reasonable in their eyes. Courts of *Law* may sometimes favour a man because he is rich or powerful; but when *Reason* sits in judgment on a man, no such consideration influences her decision.

69. fairly, rightly, justly. What other meaning has *fairly*?

70. is foreign to, has nothing to do with. The mere fact that you order a thing to be done, does not make the thing reasonable or unreasonable.

71. considered independently, apart from other circumstances.

72. truth, sincerity, honesty of purpose. There must be no affectation or hypocrisy.

74. in its most extended form, in its widest development. It must be freely and generously exercised.

88. the more so. This *the* is the old instrumental case of the Demonstrative. 'By that much more it is so.' See *Essay* iv., l. 81, note.

88. as half ... follies, since much of what we confide to others relates to our foolish or trivial doings.

93. deviation into conventionality, going aside from strict truth and justice to follow some prevalent practice.

96. this expression, this saying, viz., 'that we ought to overlook trifles.'

affect, pretend.

98. they contrive ... them. By this connivance they give an aspect of wrong-doing to innocent actions.

100. means, i.e. for them; as they interpret it.

104. In either case ... matter, whether the matter is right or wrong, they ought to face it and openly forbid or allow it.

105. distinctness, plainness, explicitness. Cf. Bacon, *Essays*, xi., 'Of Great Place': "Express thyself well (i.e. make thy meaning quite clear) when thou digressest from thy rule" (of conduct towards others).

107. uncertainty, doubt in the minds of your dependants as to what you will permit and what you will condemn. Cf. Bacon, *ibid.*, "Seek to make thy course regular, that men may know beforehand what they may expect."

114. recognise, countenance, sanction.

enter into it, show yourself in full sympathy with it.

118. some abstract idea. Since you do not sympathise with their pleasures, they think that you can have no practical interest in their welfare. Hence they regard your claim to consult their welfare as a mere theory of your own, and not as a reality.

120. that you ... account. That, in deciding what is best for them, you will not take into consideration their own ideas upon the subject.

125. example. Cf. the proverb, 'Example is better than precept.'

126. illustrate and enforce, show what they are and how important they are.

131. humour, mood, caprice.

133. not warranted by the occasion, greater than the occasion demanded, unreasonable.

134. Ridicule ... avoided. Cf. Bacon, *ibid.*, "Reproofs from authority ought to be grave, and not taunting."

not that ... purpose, i.e. you may, perhaps, succeed in ridiculing a person out of a bad habit, which is your object at the time.

135. to make ... character, to make a person weak or irresolute, and afraid of the opinion of others.

137. just precision, nnering exactness ; in exactly the right amount.

138. neutralise, connteract.

143. infant virtues, virtues in an early stage of developmēt ; that are in their beginnings.

145. kind, tender, indulgent.

idle, careless, foolish.

148. would fain be wiser, are ashamed of their former uncharitableness and wish to be more considerate in the future. *Fain* is here an adverb—'willingly, gladly.' It is an adjective in 'are fain to be.'

sayings of evil, speaking evil of other people.

150. we run ... evil, we are very liable to make them persist in their evil courses.

151. never having ... opposites. All these clauses qualify *they* (i.e. the young).

153. his former certainties, things that he once felt quite sure about.

154. strangest. Because he now wonders that he could have been so certain about them.

155. vista of the past, range or series of past events. *Vista* = distant view or prospect ; an Italian word naturalised in English (Lat. *visa* ; *videre*, to see).

time ... progress. As the progress of time is indicated by the pendulum of a clock, which is continually moving backwards and forwards ; so the progress of human life is marked by continual advancement and retrogression—action and reaction. Men's habits and feelings are continually changing backwards and forwards, as time goes on. Cf. Byron, *Childe Harold*, iv. 109 : "Thou pendulum betwixt a smile and tear" (of Man).

157. the way ... opposites. Some opinions come to be formed by a man's first holding the opposite opinions ; e.g. the belief in and practice of indiscriminate almsgiving may lead a man in the end, by disappointing experience, to a judicious exercise of charity.

159. reparation, i.e. the correction of his wrong views or practices.

163. to make ... can, to be careful in his judgment of actions, and not twist those that are really innocent or that are venial errors into grave faults.

166. innate truths, truths implanted in a man from his birth ;

inherent truths. He must be prepared to have his rules misunderstood and so unwittingly transgressed. The legal maxim that 'Ignorance is no plea against the Law' is not applicable to Domestic Rule.

172. consult his anger, follow the dictates of his anger ; let his angry feelings guide him.

nor ... ease. He should not overlook wrong-doing in order to avoid the trouble of punishing it.

175. from an ... wishes, from his not having clearly made known what his wishes were.

VII. ADVICE.

ANALYSIS.

Advice, unless either it coincides with our previous conclusions, or we derive it for ourselves, or it is given us by another intermixed with regret at some errors of his own, is unwelcome.

Advice thrust upon you is careless ; advice you have to seek for is cautious, and you must separate from it the decorous part. It is insincere to ask for advice, when you mean assistance ; or to pretend to care about another's advice when you have already made up your mind. In giving advice, do not consult self-interest.

When your own interest as well as another's is involved in the advice you give, it is prudent not to conceal your own motive ; otherwise, his discovery of it will render him deaf even to that part of the argument which concerns himself.

(Generally the most practicable advice for a course of action comes from those who are of a similar nature to yourself, or who understand you and therefore sympathise with you.) Similarly, in advising another, do not look about for the wisest thing but for the most practicable thing for him. Do not unnecessarily go back to past matters ; remember that comment is not advice ; unless indeed you are dealing with a man's principles and not with points of conduct.

When you have fully determined upon a course of which you know your friends will disapprove, do not ask their advice beforehand ; you will only be blamed the more afterwards, besides being liable to be twitted for having neglected their advice.

Look for upright (rather than ingenious) and conscientious men as advisers, who will advise you as if the case were their own. It is selfish to consult those who would feel a difficulty or delicacy in advising you.

NOTES.

4. the moral, the practical lesson drawn from some other person's life.

6. bring it home, make it applicable to our own case. Cf. p. 123.

10. throws in, inserts casually or incidentally, not of set purpose.

11. with more grace, in a more becoming manner; more appropriately.

12. we can endure, etc. Cf. Beaconsfield (*Lothair*), "Advice is not a popular thing to give."

13. in the direct way, openly, explicitly, not circuitously. In taxation, the salt-duty is an Indirect tax, because it is not paid by the tax-payer straight to Government, but through the purchase of salt; the income-tax is a Direct tax, because it is paid by the tax-payer immediately into the hands of the collector. Hence Direct taxes are unpopular, since their payment is felt more than the payment of Indirect taxes.

14. We do not ... doors. As we do not like a tax-collector to come and knock at our doors to demand the tax, so we do not like people bluntly to force their advice upon us. Cf. "The advice that is wanted is commonly unwelcome, and that which is not wanted is evidently impertinent."—Johnson, *Piozzi Letters*, ii. 139.

16. are for ... arrears. As the tax-collector is always telling us that our payment is in arrears (i.e. that there are back sums owing), so our plain-spoken adviser is always pointing out what a pity it was we did not take his advice before.

22. the decorous part, the conventionally correct part; the part meant to keep up appearances.

27. The oracles .. ears. When Philip of Macedon was made commander-in-chief of the Amphictyonic army and advanced at its head into the heart of Greece, the Athenians in alarm proposed to consult the Delphic Oracle as to what should be done. The Athenian orator, Demosthenes, opposed this course, declaring that the Delphic priestess "Philippized," i.e. was on Philip's side (*φιλιππίζειν τὴν Πυθίαν φάσκων*, *Æschin.* 72, 14), implying that the Oracle had been bribed by Philip. The sentence means that, as long as the world's opinion is so powerful, people will be guided by it, and say what the world expects them to say. Hence the person advised must separate this "decorous part," and thus get at the true underlying meaning. *Oracles* stands for the "adviser," *Philip* for the "world," and *Athenian ears* for those who put the true interpretation upon the advice given.

32. There is ... resolved on. It is still more dishonest to pre-

tend to want another's advice, when you really ask it only in the hope that he may approve what you have already made up your mind to do.

36. Rochefoucauld, the Duke de la Rochefoucauld, a distinguished courtier and man of letters in the reign of Louis XIV., 1613-1680. He wrote a work called "Reflexions and Maxims," where (M. 116) he says: "Nothing is less sincere than the manner of asking for and giving advice. The person who asks for advice appears to pay a respectable deference to the sentiments of his friend, while he is seeking to have his own plans approved of, and to obtain for them his friend's sanction; and he who bestows advice appears to repay the confidence which is reposed in him with an ardent and disinterested zeal, although he most frequently is studying only his own interest or glory in the advice which he gives."

laid bare, exposed, unmasked.

37. falseness, bad faith, treachery.

39. to their own interest. Bacon (*Essays*, xx. 'Of Counsel') notices this "inconvenience of counsel," viz., "the danger of being unfaithfully counselled, and more for the good of them that counsel, than of him that is counselled."

41. a maxim of prudence, a rule that prudence teaches.

46. deaf ... himself, he will refuse to listen to or to act upon that part of the advice which in good reason applies to his own case.

47. If the lame man, etc. In the story, the lame man and the blind man combine forces, the lame man lending his blind friend the use of his eyes, while the blind man, in return, carries the other upon his back.

49. pure charity, nothing but kindness on his part, with no mixture of self-interest.

51. the other's interest. Because neither could have made their way home without the other's assistance.

52. extended views, liberal ways of looking at things; ideas lying outside your own sphere of thought.

54. most practicable advice, advice that can be best acted upon or put into practice.

57. make ... personal, i.e. give you such advice as is suited to your character and abilities.

61. in the abstract, ideally; apart from considerations of your character, etc.

62. to act ... consistency, to carry it out completely and uniformly; to put it in practice ~~without failing in some particulars.~~

The ideally best advice may not be that which you can profit by, since you may not have the capacity to follow it.

63. applies, is the case ; is true.

66. "The Statesman," a series of essays by Sir Henry Taylor, published in 1836, on the duties and details of high official life.

67. "Nothing ... character," i.e. a course of action that is not the outcome of or in harmony with a man's character is sure to be disadvantageous to him in the end.

73. heart, disposition, inclination.

74. You must ... for him, you must understand and enter into his feelings, before you can find out what course it is best for him to take.

77. Your advice...to you. It is a poor way of giving advice to say to your friend, "If I had been in your place, I should have done so and so." He wants to know what he is to do at the present time, as the matter now stands.

88. points of conduct, particular actions, as opposed to "principles" or rules of action.

89. to take him out of himself, to make him acquainted with an entirely new set of views and opinions.

92. Your object ... altogether, your aim is not to point out what it is best for him to do under the circumstances, but to induce him to abandon his old principles of action altogether.

100. to break his fall, to mitigate the evil ; to lessen the blame attaching to the action. A fall is *broken* (lit.) when its violence is diminished, as a man might have his fall out of a window broken by his coming in contact with a tree. Here the phrase is used metaphorically.

102. outrageous, furiously indignant. *Outrage* has no connection with *out* and *rage* ; it is formed with suffix *-age* from Old Fr. *oultre*, Lat. *ultra*, beyond ; hence it means *excess*.

104. to parade, to make public, to boast of.

105. would of, i.e. would be inclined to parade the fact of.

113. moral strength, strength of character or principle.

You can ... bear them, i.e. you have sufficient intelligence to see what will be the consequences of an action, but you have not moral courage enough to bear them.

115. Mentor, adviser. Mentor (in Fénelon's *Telemachus*) was a friend of Ulysses, whose form Minerva assumed when she accompanied Telemachus, as his guide and counsellor, in search of his father.

nice, scrupulous, sensitive.

120. "If I were you." It is easy to say to a friend, 'If I were placed in your circumstances, I would not stand such treatment, I would revenge myself,' etc.

121. to disturb our identity, to put ourselves in our friend's situation, and so to act according to the advice we give.

122. disengaged, unconcerned, irresponsible.

129. delicacy, scrupulousness, hesitation.

VIII. SECRECY.

ANALYSIS.

Secrecy is frequently implied without being formally imposed. To repeat what you have heard in social intercourse is sometimes treacherous, and often foolish. Most conversations imply mutual confidence; and the man who repeats all that he hears depreciates himself, since he indicates that what is told him may be told to all the world.

On the other hand, unmeaning reserve is a failing; it may be the prudence of timid or suspicious men, but it is not to be mistaken for wisdom. The happy union of frankness and reserve results from uprightness of purpose with a care for the feelings of others. When a secret is made public, to proclaim that it was confided to you, may be a great breach of confidence.

Grave, proud men, and men who have had to conduct business requiring secrecy, are the best confidants. The worst are vain men and simpletons; for the former wear the secret as an ornament, and the latter let it drop by accident. Simple-minded people, who see no harm in telling a secret, are also untrustworthy.

Small secrets require great care in the telling, for you cannot expect them to be kept perpetually. Concealment is sometimes advisable even with your dearest friends, to prevent your being reminded of past anxieties. Do not unnecessarily entrust another with a dangerous secret, which may drag him into your misfortunes.

NOTES.

5. in any outpouring of his heart, when he freely communicates his deepest feelings.

6. sacred, inviolate, regarded as confidential.

In his craving ... soul. Cf. Bacon, *Essays*, vi., 'Of Simulation and Dissimulation': "Secret men come to the knowledge of

many things .. , while men rather discharge (i.e. unburden) their minds than impart their minds."

7. as to his own soul, as if you were another self; without any reserve whatever.

8. in social intercourse, when you mix with your friends in society.

9. sad, grave, serious, gross.

13. the context, the sentence or passage in which the word occurs, and by the aid of which you can determine its particular meaning in that sentence.

15. imply, take for granted, tacitly assume.

16. slight, small.

18. peculiar, special, distinctive.

23. he pays ... himself, he disparages or undervalues himself.

26. in the market place, in public, for all to hear. See *Essay* iv., l. 194, and note.

27. the average man, one of the common run of mankind; an ordinary man. *Average* originally meant a contribution by all the parties to a mercantile adventure, according to the interest of each, to make good a loss. From this seems to have arisen its modern general meaning of an arithmetical mean of a number of values. Cf. Skeat's *Etym. Dict.* and Wedgwood's 'Contested Etymologies,' s.v.

30. unmeaning, objectless, futile.

32. occasion, reason, need.

it is the least ... needless, i.e. such making of secrets is often worse than unnecessary; it is actually mischievous.

35. suspicious. Cf. Bacon, *Antitheta* on Loquacity, "The man that is silent suspects others."

37. As cunning ... prudence. Cf. Bacon, *ibid.*: "Silence is the virtue of fools; so it was well said to the silent man, 'If you are wise you are a fool: if you are a fool, wise.'" Also, *Essays*, vi., "For if a man have that penetration of judgment as he can discern what things are to be laid open, and what to be secreted, ... and to whom and when, ... to him a habit of dissimulation is a hindrance and a poorness. But if a man cannot obtain (i.e. attain) to that judgment, then it is left to him generally to be close (i.e. secret) and a dissembler."

40. a Pythagorean silence. Pythagoras, the philosopher, especially inculcated silence upon the members of his brotherhood, and all that was done or taught among them was kept a profound secret from outsiders. Hence *Pythagorean* here means 'mysterious, inscrutable,' and is used ironically.

46. delicate, tender, solicitous, scrupulous.

47. will go very far, will be a great help.

49. The stone ... insensible. The meaning is that the over-reserved man who keeps everything secret, and the talkative man who divulges everything, are both alike careless of the feelings of others.

61. a question, a thing to be questioned; doubtful.

62. simpleton, a foolish person. *Simple-t-on* is formed with two suffixes, -*et* and -*on*.

63. play with a secret, treat it as a cat does a mouse, half letting it go and then catching it again. They partly reveal the secret by hint or look.

64. manner, behaviour. Cf. Shakspeare, *Hamlet*, i. 5. 173-179, where Hamlet makes Horatio swear—

"That you, at such times seeing me, never shall,
With arms encumber'd thus, or this head-shake,
Or by pronouncing of some doubtful phrase,
As 'Well, well, we know,' or 'We could, an if we would,'
Or 'If we list to speak,' or, 'There be, an if they might,'
Or such ambiguous giving out, to note
That you know aught of me."

67. wear ... ornament, disclose it in order to gratify their vanity at being entrusted with it.

70. with whom ... smoothly, who have met with no unpleasant experiences in their intercourse with others.

76. Your small secrets. *Your* is here unemphatic, and is equivalent to 'which you and I know of,' 'of which you and I are talking'; as in Shakspeare's "*Your* worm is *your* only emperor, for dict." *Small*=petty, unimportant.

79. nothing in their nature, i.e. if the secrets are, in themselves, so unimportant, that there is nothing in their subject matter to remind, etc.

83. It is that. *It*=a good reason for concealment.

84. to put them aside, to cease to think of them.

90. the object of your confidence, the person to whom you confided your secret; your confidant.

92. dragging into, making them share.

93. There is ... secrets. You are in duty bound to be careful as to what secrets of your own you impart to others.

THE SECOND PART.

IX. ON THE EDUCATION OF A MAN OF BUSINESS.

SUMMARY.

1. The essential qualities for a business man are of a *moral* (as distinguished from an *intellectual* or a *physical*) nature, such as love of truth, charity, etc.

2. After acquiring good moral qualities, he should form principles. These may be unsound at first, but his love of truth will force him to reject the errors in them.

3. His temperament should be hopeful and calm; if it is not so naturally, he may study to remedy its defects.

4. Decision, such as is necessary in business, is found in those who have had to choose for themselves in early life.

5. Useful studies are Geometry and Metaphysics. *Variety* of information should be acquired, to render the mind agile.

6. Useful works for study are such as soften the transition from the school to the world, *e.g.* Bacon's works.

7. The manner of study is more important than the subjects studied. *Method* should be aimed at.

8. Fluency in writing is to be cultivated.

9. Business style should be plain and precise. Repetition need not be too carefully avoided.

10. Character of a perfect man of business; he should be ready to listen to each and every kind of argument; he should be courageous; he should be patient, and have a vigorous but controlled imagination; he should have a deep sense of responsibility—from which will spring diligence, accuracy, and discreetness.

NOTES.

Morro.—derogation, disadvantage, disesteem.

For from. .opinion, this is the origin of that remark or notion. that...wisdom, that book-learning, erudition has little in common with practical wisdom.

Civil life, life in the society of one's fellows.

for wisdom, as regards wisdom.

is most conversant, is most occupied.

advertisements, notices.

mean, scanty.

outshoot...bow, excel them in their own line.

[The extract is from Bacon's *Advancement of Learning*, bk. ii. 23, 4.]

1. man of business, a man who is to engage in the practical affairs of life, as opposed to one whose life is spent in study or in the pursuit of amusement.

of a moral nature, i.e. not of an intellectual or physical nature; the *character* and *principles* of a man of business are of more importance than his powers of mind or body.

3. betimes, at the outset of his career.

4. safely, without failure or loss.

world's entanglement, the complicated affairs of the world.

5. most worldly sense. As regards this world only, irrespective of any nobler considerations of what our duty to God demands.

6. with more simplicity, with more singleness of purpose; with less intricacy of motive. If a man is guided by the love of truth, he will not be distracted by other motives.

8. conduces ... development. It also improves the mental powers.

9. The Statesman. See *Essay* vii. l. 66, note.

10. correspondencies ... manifold. There are numerous points in which wisdom is connected with goodness; wisdom is intimately related to goodness in many particulars.

11. accompany each other. That wisdom will often be found in the company of goodness; that a good man will often be a wise man.

13. Questions of right and wrong. To have frequently to decide whether a certain deed is right or wrong continually exercises the faculties of the mind.

16. deeper interest ... deeper cultivation. To have the heart deeply interested in a subject is more certain to ensure the improvement of the understanding than any other motives that can stir the mind.

23. knowledge ... power. In allusion to the saying "Knowledge is Power." If power is intimately connected with knowledge, then wisdom is equally connected with goodness.

31. a law in the physical world, commonly called "a law of nature," and meaning that regular uniformity which we observe to exist in the motions, etc., of material bodies; e.g. in the motion of the earth.

33. embrace, include within their range.

35. our student, such a student as we are writing about, one who is studying to become a good man of business.

37. must only nourish. Only there is one thing he must be careful about, viz. to nourish, etc.

45. lose his time, and his head, waste his time and become perplexed.

47. wished-for conjunction, desirable combination of calmness and hopefulness.

55. play at deciding, learn decision by pretending to have difficult cases to decide, and making believe to decide them, as a child may pretend in sport to be a king.

56. realities, actual difficulties that occur in real life and not in sportive mimicry.

60. ever within call, always ready for use when required.

61. does not judge ... chooses. Looks forward to possible difficulties and decides beforehand the course to adopt rather than deliberately estimates the difficulty after it has arisen.

63. thrown resources, who early in life have had to depend on themselves.

65. not technical, of a general nature and not specially concerned with any particular branch of business.

67. reasoning closely, in a strictly logical manner, so that each step in his argument naturally follows the one that preceded it.

70. something like universality. The course of study should comprehend instruction in almost every branch of knowledge. *Something like* universality is opposed to *absolute* universality, which, of course, is unattainable.

72. agile, active, ready to grasp different subjects.

77. metaphysical, immaterial, dealing with mental science. Literally *metaphysical* means *after physical* (Gk. *μετά*, after); the editors of Aristotle invented the term as Aristotle had put physical studies, or the investigation of external nature and matter, before the study of the mental phenomena.

79. breadth and tone, his way of thinking will cease to be narrow and cramped, and will become healthy and vigorous.

84. soften the transition. Make the change from the life of school and college to the life of-business in the world less abrupt and startling.

87. remote from real life. Having little in common with a life of business in the world outside school.

89. which ... feel, an interest in things of everyday life in the world which hitherto have been uninteresting to him.

90. woven into, made to form a part of that wisdom that should guide us in the business of life.

94. given out, shown to the world, promulgated in a definite form.

uninspired, not specially appointed and instructed by the Holy Spirit of God. Only the writers of the Bible are generally called 'inspired.'

95. respect ... interest. The consideration he gave to any and every subject that could affect the well-being of man.

98. It is not studying it. The important point is not so much *what* is studied as *how* the studies are carried on.

101. "full man" .. "ready man." Quoted from Bacon's *Essays*, I, 'Of Studies': "Reading maketh a full man, conference a ready man, and writing an exact man." By "full man" is meant one who is full of knowledge, but who may not be able to produce his knowledge for use when required; many a man has knowledge enough, and has not his knowledge 'at his fingers' ends,' as the saying is. Thus, students who really know most do not always come out first at examinations.

104. digests, epitomes, summaries.

105. conflicting evidence, evidence one part of which contradicts another.

116. bring their attention, just as merchants take their goods to the best market.

118. master of method, thoroughly acquainted with the art of classifying and arranging facts and arguments in their proper order.

121. with accuracy, so as to convey the exact meaning he wishes to express.

125. but only after much care, but cannot express themselves without having expended much thought and taken much trouble.

127. have method in their thoughts, though their thoughts are systematic and logical enough.

134. close repetition, exact repetition of the very same word. *Close* means literally 'near'; hence, of a picture or likeness, 'resembling the original': cf. 'a *close* translation'; hence, as here, 'exactly the same as,' 'identical.' The objection to the frequent use of the same word in ordinary writing arises from a desire to give variety and liveliness to one's style; but in business writings precision must not be sacrificed to a desire for liveliness.

136. may be carried too far. Even in ordinary kinds of writing, such as essays, sermons, letters, etc., people are often over-

particular on this point, and will never repeat a word if they can possibly avoid it; though by substituting another word they lose in clearness.

137. In literature ... people. This loss of clearness, however, is not of much importance in ordinary kinds of writing, as people seldom misunderstand your meaning and blame you for misleading them.

138. brought to account, literally 'compelled to give an account or explanation of,' and hence, 'blamed or punished.'

146. every kind of argument. Must be prepared to listen to and estimate the value of all the arguments for and all those against any scheme.

This will not encumber him. Listening to the numerous arguments on both sides of a question will not perplex a good man of business.

147. he must have been practised. It necessarily follows from his being a good man of business that he has had previous practice in using his powers of distinguishing between arguments.

148. strong in principles, be supplied with general rules of conduct which he will firmly adhere to.

One man, any man unpossessed of method.

150. such a man ... describe, i.e. a perfect man of business.

153. builds with his materials, not only collects and arranges his materials, i.e. his knowledge and resources, but uses them to construct some definite result.

155. civil affairs, civil as opposed to military.

the commander. Not the mere animal courage that despises physical danger and rushes blindly on the foe, but the courage that keeps its eyes open in the midst of perils and coolly chooses the best way of overcoming them.

159. vigorous but disciplined imagination, an imagination which is powerful enough to conceive all the possible obstacles to or effects of his schemes, and yet which is so controlled by reason as not to fancy what is improbable or unlikely to take place.

160. with large extent of view, i.e., for seeing not only the immediate but the more distant prospect of the success or failure of his plans.

162. grow before his eyes. He will not be in a hurry to employ his opportunities without waiting till they are mature and ready for use.

165. strength of repose, the power that is always apparent in a calm and unruffled attitude of mind. A man who stands his

ground and serenely awaits the attack of a foe, inspires the foe with a belief that he has some good grounds for such freedom from trepidation.

167. power and vitality of truth. He must believe in the proverb '*Magna est veritas et prævalebit*, Great is truth and it will prevail.'

174. translated into action, brought into practical use, instead of being matters of theory only.

X. ON THE TRANSACTION OF BUSINESS.

SUMMARY.

PART I.

Dealing with others about Business.

In addition to special topics to be treated of separately, there are certain general rules for our dealings with others:

1. Avoid cunning tricks, or use them only in self-defence.
2. Concessions and compromises are necessary; but their nature should be clearly understood.
3. Delay is useful in bringing a man to reason.
4. Watchfulness is necessary lest, out of weariness of the subject, you should settle it in the readiest rather than the best way.
5. Time may be usefully spent in controverting even foolish views.
6. Consult with persons of a different way of thinking from yourself.

PART II.

Dealing with the Business itself.

1. Collection and arrangement of materials.
2. Deciding upon information collected. Importance of method.
3. How to convey the decision arrived at. Danger of irrelevancy.
4. Whether motives for the decision should be stated, will depend on the subject, the party to be addressed, and the possibility of stating *all* the motives.
5. Unfavourable decisions are to be conveyed kindly, but not with insincerity.
6. The general statement of the history of the business should be lucid and methodical.

7. Abstract of reasons for decision arrived at in complicated business should be drawn up and recorded.

8. Also abstract of correspondence, with notes of what has been done upon any letter.

NOTES.

PART I.

5. agents, those entrusted with business on behalf of another. Cf. the titles 'Agent (for the) Governor General,' 'Political Agency,' etc., in the feudatory states in India.

6. councils. See the title of *Essay* xiv., 'Of Councils, Commissions, and, in general, of bodies of men called together to counsel or direct.'

9. naturally find a place here, which it is suitable to treat of in this general introduction to the subject.

10. converse, intercourse; 'conversation' is sometimes similarly used in this general sense.

11. juggling dexterity, artful skill, such as conjurors use.

12. circumvented, conquered by stratagem or fraud. If artfulness is to be used at all, it must be not to attack others, but to defend oneself from their stratagems.

14. Concessions, surrender by one party to the demands of the other.

compromise, partial surrender by each party to the demands of the other.

16. distinct defeats. When you have surrendered a point you must not expect to be praised for your generosity in giving it up, but must consider that your surrender has been forced on you by the superior strength of your opponents, who will see no reason for thanking you for their victory.

19. the nature of them. When you understand that they are not of a nature to earn you credit for generosity, but are looked on as victories won over you.

25. advisedly, on purpose, in deliberate preference to despatch.

26. brings a person to reason, restores a man to a reasonable frame of mind who has hitherto been deaf to any logical arguments opposed to his view.

28. relative importance, importance in comparison with the importance of some other matter.

30. For this disease. This morbid state of deafness to any but our own arguments, or blindness to any but our own view, can be cured only by delay.

32. being carried, being decided in a manner contrary to what he thinks right.

33. lassitude, weariness produced by frequent and lengthy discussions.

34. whether to the purpose or not, whether the discussion has been properly directed and kept to the actual point in dispute, or has been allowed to drift to irrelevant matters; in either case a time will come when each side gets tired of the discussion.

36. handiest way of getting rid, etc. The readiest and shortest way of settling the question so as to get it off one's hands, is often adopted instead of the best way, which may be more lengthy.

39. you should do it soon. You should take this trouble at an early stage in the discussion.

40. always have weight. In the case of the wise it is not so important that your reasons should be put before them at a very early stage in the discussion, for the wise are ready to listen to good reasoning always, *i.e.* at any stage of the discussion, early or late.

41. at first, when the discussion begins.

43. consistent, firm in adhering to the same line of argument.

fond of repetition, ready to assert his opinion over and over again in the same terms.

44. in season and out of season, at all times, suitable or unsuitable. The expression occurs in the Bible, 2 Tim. iv. 2.

45. has a hearing, is listened to with attention.

it is hard if, etc. It is not at all probable that the foolish man will be so very hardly treated by fate that his oft-repeated foolish argument does not at least occasionally harmonise with and so find confirmation in other matters that may be happening at the time.

46. chime in with is a phrase taken from the ringing of peals of bells, which are so constructed that their tones are in harmony with one another.

52. entering into the characters, thoroughly comprehending the peculiarities.

54. tact, faculty of intuitively feeling how best to act under different circumstances.

55. versatility, changeableness.

58. supplementary to his own, which will supply the deficiencies in his own qualities.

Men of much...indistinct. Men of strong character are not harmed by listening to a great deal of advice from other men; for in their case the result is not, as it would be with shallower

minds, that the stamp of their own character is obliterated or their purposes weakened. The metaphor is from a face so deeply cut, as on a seal, or in such bold relief, as on a coin, that it is not easily worn away.

64. give way to, to yield to the attractiveness of a theory and so to become prepossessed in its favour.

66. influence you in the choice, tempt you to choose only such materials as will support your prepossession.

67. work for yourself, not entrust the search to others.

69. it gives you a command. The fact of having done your own collecting of materials brings the whole subject well within your grasp.

comparative fearlessness of surprise, a smaller likelihood of being taken unawares and perplexed by the sudden introduction of some unforeseen argument.

73. beforehand, previously to the meeting for discussion.

74. worked out, thoroughly sifted and made clear.

77. economy in thinking, you must not waste any thought by giving an unnecessary amount of it to one view.

79. oscillating over it, going backwards and forwards through the same space, like a pendulum, as if a man should continually repeat 'this is for, that is against' a certain step, and never come nearer deciding whether the one side was stronger than the other.

82. reveries, vague, dreamy thoughts. See *Essay* v. l. 8, note.

bring yourself to the point, fix your attention on the exact question awaiting your decision, and on nothing else.

86. no magic. There is no mysterious property in the pen that will solve the question for you, but its use will prevent your mind from vague and unsteady wandering from point to point.

88. methodise, reduce to system; so Bacon says "Writing (maketh) an *exact* man." See *Essay* ix. l. 101, note.

91. a familiarity with the husk. You learn to know but too well the look of the subject seen from the outside, i.e. you have a needlessly exact knowledge of the mere surface of the subject, and this makes you disinclined to try to reach its kernel or essence, which you have really never seen.

92. Your apprehension becomes dull. Owing to your constant familiarity with the outside of the subject, it ceases to appeal to your mind as a new subject would.

establish associations of ideas. You connect in your mind this subject with other subjects which really have nothing to do with it, so that the thought of the real question under discussion

invariably gives rise to other irrelevant thoughts by which the mind is drawn aside from the real question.

96. convey it, make it known to others.

98. immediately relevant, strictly and closely pertaining to. *Immediately* is here used in its literal sense 'with nothing between.'

99. Beware ... propositions. In making known your decision do not make use of proverbial sayings which have a vague application to all questions of the kind just decided, or of statements of a general nature, unconnected with the particular facts of the matter in hand.

100. Let your subject .. say, confine your remarks to the particular subject without introducing general maxims which probably include irrelevant matter.

101. Human affairs ... called for. So far-reaching in its results may any decision be and so intricately bound up with other matters, that general maxims apply only partially to it, and probably include many cases which have only a superficial resemblance to the one in hand and do not, if examined, support your view; it is well, therefore, not to endeavour to support your decision by general maxims.

105. a nice question, a point very difficult to decide.

108. power of speaking ... truth, whether it is permissible, or, if permissible, whether it is advisable, for you to disclose all the influences that led to your decision.

112. tend to the full truth, are likely to suggest the other reasons that really influenced you, or to suggest others that had no weight.

123. These are not unworthy objects, but, etc. The author implies that his warning against anxiety to avoid giving pain is necessary not because such anxiety is unworthy but because it affects you strongly at the time of conveying the unfavourable decision, and is therefore not unlikely to have more influence with you than what is really more important, viz., desire to tell the truth.

127. an implied falsehood, a suggestion of what is false, though not a direct assertion of it.

to say ... in that. Implied falsehood, even if we judge it most leniently, must be allowed to contain the possibility of harmfulness.

129. bold but not unkind sincerity, an openness of dealing that never shrinks from telling the truth, but does so in no harsh manner.

133. overburdened with details, so full of minute facts as to conceal the general outline of the subject as a whole.

not merely running through it. It will not be sufficient that your general statement really has been drawn up on a methodical plan unless this plan is clearly visible on the surface of the statement, so that your hearers may recognise its existence.

138. enter into, probe so as to understand the extent and nature of.

139. forestalling your conclusions, jumping to the Q.E.D. of the proposition without stating all the steps of the proof, since they are so clear to you as to seem to require no formal statement of them.

141. who work out ... than his. Who, although the results of any line of argument have become so familiar to them as to be looked on as self-evident truths, are contented to explain in detail the process by which these results are reached, and to do so as if the subject had all the interest of novelty for them, and at a pace no quicker than a beginner can keep up with.

148. more or less necessary according as, etc. If your reasons have not been stated in full, it will be more necessary for you to have an abstract of them for future reference than if they had all been openly declared; for you are more likely to forget reasons that have never been put before the public than those that have not been thus suppressed.

152. note, short memorandum.

153. done upon any letter, done in consequence of the receipt of any letter.

158. Fac-similes (contracted from *factum-simile*), exact copies.

160. so they are, unless, etc. These matters may seem to be trifles because they are so easy to perform; but the neglect of them is often productive of no trifling consequences.

XI. ON THE CHOICE AND MANAGEMENT OF AGENTS.

SUMMARY.

I. The Choice of Agents :—

(1) In choosing an agent have regard not less to a candidate's general abilities than to his special fitness for the particular service. Close observation of his conduct in similar matters is important.

(2) Our previous knowledge of a man is often no guide to his conduct under slightly different conditions.

(3) The best agents are those whose sense of responsibility is strong.

II. The Management of Agents :—

(1) Frankness and freedom of speech in subordinate agents is to be encouraged.

(2) Interference with agents is to be avoided, so as to give them self-reliance.

(3) Agents who represent you should be treated with confidence and allowed discretionary power.

(4) Agents' work is to be accurately appreciated, and reward or blame are to be carefully and judiciously apportioned.

NOTES.

4. *whipping-boy*. In by-gone times it was a custom in some royal households, when the heir to the throne was still young, to keep a boy of about the same age as the young prince to be educated with him. Owing to the reverence felt for royal blood, it was considered sacrilege to lay hands upon the boy prince even when he deserved a flogging by way of discipline; but that the prince's faults might not go unpunished, any whipping earned by him was administered to the fellow-student. Compare the word *scape-goat*.

5. *In the choice ... service*. Our choice of an agent should be directed by his special aptitude for the special work that we wish to entrust to him; it is not enough to look merely to the amount of his general knowledge or to his various characteristics.

8. *such an office*, the office of agent for doing the kind of work you require.

9. *such a man*, a man of the general qualifications of the candidate before you.

10. *in the absence ... trial*. If it is impossible for you to make a more minute examination as to a candidate's special fitness, then probably the best thing that you could do is to satisfy yourself that he possesses some qualities necessary for the post, and to select him on these general grounds; but, when you have appointed him, you may find that some important quality is wanting in him, or that the qualities he has are so unsuitably combined that he is not fit for the post.

17. *even when ... behaviour*, even when we employ this previous knowledge in judging of how men *will* act in circumstances seemingly very similar to those which surrounded them on a previous occasion, when we observed how they *did* act and hence formed an opinion as to their capabilities.

22. *experience does not confirm this*. We do not find that in actual life irritability in talk necessarily implies irritability in all business matters, for many business matters are conducted by letters.

26. Under this feeling, when a man is actuated by this feeling of responsibility.

27. grudge no pains, not to hesitate to take any necessary trouble, i.e. take all the pains possible.

28. and what ... importance. And—a thing which is very important—he will, etc.

29. prefer ... does so. He will care little how stupid you may consider him for not understanding your orders, provided that by asking you to repeat them he understands them more clearly than he did; rather than pretend to understand orders at first hearing, when he does not thoroughly understand them, he will risk your thinking him stupid.

32. to be frank with you, to express their opinions to you freely.

33. comment freely upon, criticise without reserve or hesitation.

directions, orders, instructions.

39. leaning, depending. Agents should be taught to act for themselves without continually asking for instructions or assistance.

40. Canning. George Canning (1770-1827), the famous orator and statesman, was Prime Minister in 1827. He was father of Lord Canning, the Governor-General of India.

41. with his own hand, by his own personal effort without the assistance of subordinates or agents.

44. to use ... of others, to derive their information from others and to act through the instrumentality of others.

46. implements, persons or things used as instruments for doing work.

vigorous minds, active, strenuous intellects.

47. nice perceptions, power of apprehending slight distinctions; exactness of discrimination.

49. to do without him, to act for themselves, independently of his assistance.

51. create a standard, to establish a model which the subordinates should endeavour to imitate; just as a teacher might write out a model essay as a guide to his class.

52. That standard ... maintained. Agents are likely to keep their work on a level with the model put before them, even after the person in authority has left them.

54. it will be applied. The model method of doing work will be imitated also in matters which the master, even when present and in good health, could not carefully supervise.

57. to represent you, to take your place and act in your stead.

59. In justice to them ... own sake. It is both due to them (as otherwise they might unwittingly take too much upon themselves) and is for your own interest also.

60. limits, the extent of their powers.

61. precise, clearly defined.

Within those limits ... power. They should be allowed to manage matters according to their own discretion or judgment, provided they do not go beyond the bounds of the power entrusted to them.

63. when in fact, etc. In cases where the difference which you notice between his way of doing a thing and the way in which you would have done it, is not a radical or important difference, but arises merely from the fact that no two men will do a thing, even when they employ similar means, in exactly the same fashion.

67. you should have been prepared, you ought to have known beforehand that such slight discrepancies are sure to occur, and you should not therefore blame your representative when they do occur.

68. in haste to blame, if you inconsiderately blame him for these small differences.

69. captiousness, readiness to catch at trifles—to find fault on every small occasion; *Lat. capto*, I catch at.

throw a great burden, put a weight of unnecessary and useless anxiety upon his mind.

76. appreciated with nicety, valued exactly at their proper worth; accurately estimated.

79. slight or hap-hazard criticisms, criticisms based on superficial information or made at random and without due reflection.

81. right in the substance, true in its general purport.

put upon the right foundation, based upon those special merits of the man that deserve praise.

82. point to ... exertion. Apply to or be used regarding those efforts of your agent that have been most energetic and most wisely directed.

XII. ON THE TREATMENT OF SUITORS.

SUMMARY.

1. True kindness to suitors consists in explicitness and truth rather than in mere courtesy.

2. Do not encourage expectations that you cannot fulfil.
3. Suitors often wilfully misunderstand verbal replies; therefore give them a written answer in simple and unmistakeable language.
4. When it is necessary to see applicants, speak plainly, and, if it is necessary to refuse the request, give a distinct refusal rather than an evasive reply.
5. The reasons for a refusal should be given in full or not at all.
6. When a suit is founded upon nothing but the impudent boldness of the suitor, avoid giving any reason for your refusal.
7. Avoid giving way to disgust at the importunity of suitors, remembering that what is a mere business matter to you, may be of supreme importance to the petitioner.

NOTES.

1. "Pars ... neges." You partly grant a favour when you refuse it kindly.

3. but they are inclined ... truth. But people make the mistake of supposing that this 'kindness' consists in a gentle and polite manner of refusal, whereas, rightly understood, it consists in the clearness and straightforwardness which prevent the suitor from indulging in hopes that you will eventually grant his petition. Cf. Bacon, *Essays*, xlix., 'Of Suitors': "Suitors are so distasted with delays and abuses, that plain dealing in denying to deal in suits at first .. is grown not only honourable, but also gracious" (i.e. deserving of thanks).

8. in a course of fulfilment, on the road to fulfilment.

Hope ... point. Ordinary architects must follow the rule of making a broad foundation for a high building, as the base of a pyramid is broader than its point; but the structure that Hope raises is built in defiance of any such rule, and is like a pyramid reversed and resting on its apex; for how small is the amount of encouragement which a hopeful man requires in order to base thereon lofty and far-reaching expectations.

10. wildness of expectation, extravagant and excessive expectations.

11. Like the Fisherman. See, in *The Arabian Nights*, the story of 'The Fisherman and the Genie.' A poor fisherman having dragged ashore in his net a small sealed casket was alarmed upon opening it to see a column of smoke arise therefrom, which turned into an immense Genie. The Genie threatened the fisherman with instant death, to escape which the fisherman cleverly persuaded the Genie to re-enter the casket, pretending to disbelieve that so gigantic a monster could ever

have been contained in so small a vessel. Having got the Genie again inside the casket, the fisherman shut and fastened the lid and so obtained complete power over the Genie.

14. but in your case, etc. But you will not be able to do what the fisherman did ; you will not be able to reduce the monstrous expectations of the suitor and confine them within narrow bounds, fitting the small amount of encouragement you originally gave them.

15. *ensconce*. Literally, to get inside a *sconce* or fort, hence to get into a secure hiding-place.

18. natural delusions, unintentional self-deception, contrasted with the intentional "artifice" or trick mentioned in the next line.

19. to take ... mean, to give a meaning to your words far beyond (i.e. far more favourable to their suit than) the meaning which they and you know these words actually bear.

21. a deafness peculiar to suitors. Suitors are given to pretending that they did not hear or understand an answer, when that answer was a refusal.

24. to the man who ... first time. The suitor who has never before heard those formally polite phrases, such as 'I will give due consideration to your wishes,' 'Your case shall have my best attention,' which really mean no more than 'Your most obedient servant' at the end of a letter, is apt to interpret them as an expression of your intention to grant his suit.

30. the largest construction, that kind of interpretation that is most favourable to their suit.

32. which can be made ... favour, which can be strained or twisted into giving some small encouragement. *Made* implies that the term of courtesy which does not actually promise anything is forced from its real signification by the misinterpretation of the suitor.

37. the imperfection ... memories. Three things are to be guarded against, two of which have already been mentioned, viz. the delusions that Hope puts upon the suitor, making him expect much where little has been promised, and the false interpretation that suitors put upon formally courteous phrases in your reply ; the third danger arises from the suitor's being apt to forget what your reply was, and so subsequently to imagine that it was favourable.

39. lead to ... writing. See that at the termination of the interview you give the suitor to understand that you will put your reply in writing, not resting content with the verbal answer you have made.

41. Avoid ... for it. Do not adopt such an over-sympathetic and affable demeanour as may lead the suitor to think your greatest wish is to grant his request; though you may not promise anything in actual words, the suitor will think your kind manner spoke louder than words, and will subsequently attribute to you the words that your manner seemed to him to imply.

42. evasive answers, ambiguous answers, neither granting nor refusing, meant to avoid the difficulty and put it by for a time.

47. Let not ... Sensibility. Do not allow that sense of justice (owing to which you refuse an improper request) which no amount or kind of bribery could induce you to violate in the smallest degree, to be completely upset by an over-delicate shrinking from the sight of another's pain at your refusal.

54. to abide by it, to maintain it as your rule of action.

55. detailed explanation, an explanation that enters fully into all particulars.

59. in some other way, in some way different from that of giving a detailed explanation.

61. a project of effrontery. A proposal that you should grant a request that is based on no real grounds, but is prompted by the impudent boldness that induces some men to ask anything and everything on the chance of getting something.

63. In an explanation ... refusal. If you do enter upon an explanation of the grounds of your refusal, you will be likely in your explanation to omit the special and personal objections that apply to this particular applicant, and to give only general objections.

67. who came ... himself, to whom your general objections apply with as much force as they do to himself.

71. simply to refuse, to give a mere point-blank refusal, without entering into special reasons.

to couch ... generalities, to express the grounds of your refusal in such general terms as cannot be met by any answer on the part of the objectionable applicant.

73. Remember ... request. You should recollect that when you give any reason at all for refusing a suit you lead your petitioner to suppose that, but for that given reason, you would have granted the suit; he will endeavour, therefore, to remove the disqualification you have mentioned, and will then come before you again, confident that you cannot now refuse him.

76. giving way too much, etc., yielding to and so displaying too strongly their annoyance.

78. antidote, in order to cure themselves of this bad habit of displaying annoyance. See *Essay* ii. l. 1, note.

79. from its hopelessness. Owing to the fact that the granting of the suit is utterly out of the question, and that the petitioner has not the smallest chance of success.

81. absorbing, that engrosses all his attention.

83. disorder, mental malady, excessive anxiety.

XIII. INTERVIEWS

SUMMARY.

1. Interviews are useful as disclosing what a man really regards as most important: looks, tones, gestures are significant of a man's inmost thoughts.

2. Interviews ascertain more readily than written communications the amount and variety of opposition between conflicting opinions.

3. Interviews should be resorted to—

(a) When you have such a satisfactory and convincing answer to an opponent's first view of your proposal that it will prevent his pledging himself to continued opposition, as he would do if he put his case at full length on paper.

(b) When a knowledge of the *real* (as opposed to the *apparent*) inclination of the other parties would enable you to come to a speedy decision.

(c) In order to encourage the timid, to settle the undecided, and to bring the matter to some definite stage.

(d) When other people cannot without an interview be satisfied that their arguments have been duly considered.

4. Interviews should be avoided—

(a) When you cannot well let the other party know the reasons that determine your mind.

(b) When dealing with eager, sanguine opponents.

(c) When you have on your side others who may compromise you by indiscreet talking, which you cannot make them alone responsible for.

5. Interviews are often resorted to without profit by—

(a) Irresolute persons, who think an interview will prevent any definite pledge being extorted from them.

(b) Indolent persons, who object to steady thinking.

6. To conduct an interview successfully intellectual readiness to comprehend unexpected proposals is necessary.

7. Precautions necessary when the man interviewed is opposed to a number of interviewers and has to defend his position :—

(a) He should use few words, and put forward only his strongest arguments.

(b) He should have somebody by his side as a second, and as a witness.

(c) He should state in writing the substance of the arguments used, and of his intentions in the matter.

NOTES.

3. whom you cannot command, who are not under your authority, and whom you cannot therefore order to undergo the 'great labour' which an interview would render unnecessary.

5. surer ... nicer instrument. Writing may express a thing in a manner more definite and precise and less likely to be misunderstood than verbal communication; but in conversation all possible shades of thought can be more minutely expressed than in writing; so that, though the pen is a more precise means of expression, the tongue is a more delicate means.

7. what is uppermost, those points of the question that appeal to their minds most forcibly.

9. form a significant language, which express in their own way quite as much as words can express.

11. somewhat hazardous, because one may in the excitement of conversation say more than one means.

13. pastime of business, that part of business over which one may relax one's mind, and be less careful than on other occasions.

15. bring together ... opinions, bring face to face the antagonistic opinions of different people.

19. worn into moderation, reduced to moderation, as a sharp knife is reduced to bluntness when worn by frequent use.

22. pledging himself, engaging himself to a certain course of conduct.

25. rejoinder, an answer to an answer.

26. commits himself, involves himself in some course of action from which he cannot easily retreat.

28. talking ... obstinacy, continuing to reiterate his arguments and convictions until his heart becomes hardened against any opposition, and he will pay no heed to reason.

34. if the thing ... peculiarities, if the view they take is one that is due to certain individual characteristics, and is not such a view as an average man would take.

36. and you require .. men, and if, accordingly, you cannot understand their view without a knowledge of the peculiarities of the men who adopt it.

39. bring ... proceedings, advance the business in a clear and decisive manner.

42. on their own account, because of the actual advantages accruing from them.

45. verbal evidences, proof that you have attended to their arguments by hearing your remarks upon their arguments.

56. after...at last, after shifting your ground of argument, i.e. basing your argument now on one reason, now on another, but never giving your real reason; until, after these weak reasons are answered, you will either have to give the real reason or refuse to answer, which will look like pure obstinacy on your part. You will in fact have to say, '*Sic volo, sic jubeo, stet pro ratione voluntas*,' 'This is my wish, this is my order, let my will stand in the stead of a reason.'

61. force and readiness, decision and activity of mind.

65. feel a delicacy, hesitate out of tenderness for their feelings.

66. The time ... by. The opportunity that you had of setting them right as to your views terminates with the interview; and if you have not interrupted them, it may be too late to undeceive them.

67. quote ... folly, bring your name forward as supporting them in all the foolish opinions they hold, saying that you agreed with them in the interview.

69. anything ... approve, quite different from any course you could think the right one.

74. must be ..sentiments, who it is perfectly logical and natural to suppose will say nothing but what you would have said, since their interests are identical with yours.

78. compromised, placed in a false position by being pledged by one of these indiscreet allies to some course of action or some view that you do not approve of.

79. For you...party. You cannot relieve yourself from the pledge he has given on your behalf unless you separate yourself from this associate by declaring he does not represent your sentiments, and such a 'split in the camp' is an unpleasant incident when in the presence of adversaries, and you are therefore silent.

80. or you are...yourself, or else you are silent, because if you are the only one of your party to repudiate the pledge given by the indiscreet associate, the rest of your party remaining silent, you will have to bear the whole weight of the odium of being the one single dissentient when all the others on both sides are agreed to the proposals made.

83. recall his words, withdraw the proposal he has made.

90. it looks like progress. Frequent interviews give people the notion that the business is making progress towards a settlement, whereas some interviews, as a fact, do not advance matters at all.

makes ... way. They declare that interviews clear their view of the course to be pursued, but this is far from being always the case.

92. entangled in their own words, use words in such a confused manner that they unwittingly give utterance to sentiments different from those they really hold.

93. oppressed ... meet, overwhelmed and reduced to silent acquiescence by the vigour with which the other party in the interview express their opinions.

96. which they never attain without, etc. These men never can come to a certain decision unless they have pondered over the matter for a long time and calculated the consequences with as much care as a miser displays before he can make up his mind to part with his money to buy anything. At an interview there is no time allowed for this lengthy pondering.

98. Indolent ... subject. People who have a lazy habit of mind prefer interviews to having to give their opinion on paper, for the latter requires exact expression and keeping their thoughts steadily fixed on the point at issue.

103. but if ... for it. If at an interview a man has to oppose the views of others or to decide a dispute, it is necessary that he should give his opinion, and unless he has prepared himself for such action by careful previous consideration, he had better not agree to an interview; but if he only wishes to learn the opinions of others and not to give his own, an interview is not an unsafe course.

109. intellectual readiness, a certain quickness of the mind to take in new ideas on a subject, and to see that a question may have several different possible solutions.

111. two ways ... terminate. The two ways are the two extremes, the one being diametrically opposed to the other. But between these two extremes there are a large number of intermediate methods of settling a matter, which some people never take into account.

112. the number of combinations, the many different ways in which it is possible to arrange matters so as to settle the question.

116. main drift, its principal tendency.

119. has a great deal to maintain, has to guard a variety of interests and to see that none of them suffer wrong or loss.

120. minister, a statesman in office in the Cabinet, a member of the Ministry for the time being.

121. deputation, a body of men commissioned to appear on the behalf of a larger body and represent their views.

He has ... maintain. It is his duty to see that the public interests suffer no damage.

125. bias, inclination, tendency. 'Bias' is a weight inserted at one side of a 'bowl,' which is a ball of wood with two of its sides flattened. The effect of the weight is to deflect the bowl, when rolled on the ground, from a straight course, thus causing it to move in a curve. In the game of bowls, a small white ball without a 'bias' is first rolled from the starting point to some distance, and the object of the players is to roll their own 'biased' bowls in such a direction that at the end of their curving course they may rest close to the white ball.

128. is liable ... uttermost, may be interpreted to mean something extremely different from what he meant to say.

130. act upon the defensive, maintain his own position against the attacks of opponents.

131. battle ... siege. In a battle each party hopes to gain some positive advantage for itself, so as to make a fresh advance; in a siege, the besieged party wishes simply to maintain its position without loss.

135. in reserve. Just as a general should not employ all his troops at once, but should keep a strong force to fall back upon in case of his getting the worst of the first attack, so in an interview a man who has to act on the defensive should not bring forward all his arguments at once, but retain some strong ones for use in case his early arguments are controverted.

137. mystify, render dubious or obscure, by attributing to them a meaning they do not really bear.

137. set speech, a formal and lengthy speech, in which a full and complete statement of your views is given. The lengthier the speech, the more weak points will it naturally offer for attack.

leave them ... statement. By stating only a few of his arguments he will not give his opponents the chance of refuting the minor and less important arguments which, in any lengthy statement, would be certain to be open to attack; the opponents would perhaps seize on these comparatively weak points and get the better of the speaker, and they would then claim to have utterly beaten him. Their victory would be only a seeming and not a real one; but even this may be avoided by using only a few arguments at a time.

141. somebody by him on his side, somebody present who is of the same way of thinking as himself.

144. proper fallacies, such specious but unsound arguments as are apparently suited to the question, but do not really apply to the point at issue.

146. commence ... answer, begin to endeavour to refute his arguments without having anything like a pertinent reply ready for those arguments.

151. number ... responsibility. Ordinarily speaking, what a man says in the presence of a number of people is less likely to be subsequently misrepresented or incorrectly reported than what is said to one auditor only; but when the person interviewed is opposed in his views to his interviewers, the above rule does not apply. For each interviewer, knowing that others are addressed as well as himself, will probably pay less individual attention to what is being said than if he were the only auditor, and will feel less bound to listen and remember accurately, thinking that if he forgets anything, the others will put him right.

155. another's mind. In this case, the mind of the man who is present on his side, who would be able after the interview was over, to tell him what impression had been produced on his (the friendly auditor's) mind by the words of the man interviewed.

161. This would require. The past tense 'would' is used to intimate that this course is not perhaps likely often to be followed, because it requires, etc.

162. great readiness, quick comprehension of the salient points of each argument.

165. warrant such a formality, is of such importance as to make needful so formal a step as writing down the proceedings.

166. in itself. The practice would be a good one not merely on account of the actual subsequent misapprehensions it might prevent, but because it would obviate random or foolish remarks which people sometimes make at interviews, owing to their not having got up the subject; for if their remarks were taken down, they would be careful and precise in what they say, for fear of its being subsequently quoted against them.

XIV. OF COUNCILS, COMMISSIONS, ETC.

ANALYSIS.

Such bodies are useful, because they are safe in their action, they are apt contrivances for obtaining an average of opinions, they are free from corruption, they are more courageous and less open to attack than individuals, their decisions carry more weight, and they afford some means of judging how a measure is likely to be generally received.

On the other hand, they are liable to be lazy, and hence superficial and inaccurate; and to be wanting in continuity of purpose. Another drawback is when a member of a council takes the outside world into his confidence.

As regards constitution and working—councils should not be too large, otherwise they will be liable to oratorical displays, to some members taking no part in the proceedings, and to the formation of parties. In any case, formalities should be strictly maintained, matters should be brought forward in a distinct and definite shape, and the responsibility of individual members should be secured by their signatures to the decisions arrived at.

As regards the kind of men to place on a council—while diversity of natures is often required, it is well to consider a man's social qualities; for if he is vain or quarrelsome, he will so far be an inefficient member. Good-humoured, practical men who do not boast of their own discernment, are the pleasantest members to act with; but the most valuable councillors are those who possess method and a judicial intellect, capable of guiding an assembly's deliberations and bringing them to a definite conclusion.

NOTES.

1. fly-wheels and safety-valves. A *fly-wheel* is the heavy wheel attached to the main shaft of a steam-engine; it serves as a store of energy to keep the angular velocity of the shaft uniform. A *safety-valve* is a valve or small door in the boiler of a steam-engine; it opens when the steam pressure exceeds a safe amount, and so relieves the pressure and prevents the boiler from bursting.

3. the motion ... danger. Like the fly-wheel, they prevent the fitful and uncertain conduct of business by bringing the agents together and making them work harmoniously; and like the safety-valve, they enable important measures to be taken with little risk of their exciting odium or being ill considered.

5. obtaining an average, striking a balance between various opinions; examining a large number of opinions, and finding one in which the majority of persons agree.

7. the reputation of that freedom, i.e. people are more ready to believe in the freedom of councils than of individuals from corrupt influences; and this belief is of itself important to the success of a business.

9. odium, general dislike, unpopularity; a Latin word fully naturalized in English.

The world ... question. The public seldom attributes personal motives of action to councils—a thing it is very fond of doing in the case of individuals.

13. indistinctness. There is a certain vagueness attaching to a body of men which disarms criticism, and causes their doings to be treated with more respect than is paid to an individual whose character and motives are known.

16. generally, by the outside public, by people at large.

19. appearances. He cannot tell what view they will of themselves take or what view they may be induced to take of the measure.

23. common nonsense, the foolish opinions that are current.

33. continuity of purpose. Their course of action is apt to be fitful and capricious.

37. to let the outer world know, etc. Bacon (*Essays* xx., 'Of Counsel') mentions as one of its inconveniences "the revealing of affairs, whereby they become less secret."

45. oratorical display. If a council consists of a great number of members, a speaker is tempted by his large audience to show off his rhetorical powers, instead of soberly debating the matter in hand.

50. less responsibility. Because they have the feeling that the others are, officially, equally responsible with themselves, although they took no actual part in the business.

54. parties, factions, cliques.

57. formalities, a regular order and rules of proceeding.

58. a state ... Pepys. See his *Diary*, February 27th, 1664-5. Samuel Pepys was Secretary to the Admiralty in the reigns of Charles II. and James II. His *Diary*, first published in 1825, affords a most curious and instructive picture of the court of Charles II. and the habits and manners of the age. It records Pepys's personal doings and sayings from January 1, 1660, to May 31, 1669. With his description compare Bacon's remark (*Essays*, xx.), "The councils at this day in most places are but familiar meetings, where matters are rather talked on than debated."

60. Privy Council, a State council, which is now an advising body, with a limited executive and judicial power, its most important functions belonging to the Cabinet. In Pepys's time it consisted of the king's nominees and had reached an unwieldy size, till in 1679 it was remodelled and reduced to thirty members. Helps was Clerk to the Privy Council; see Introduction, p. vii.

61. true to the life, an accurate representation of things as they really were.

we, i.e. we went, viz., Pepys himself and Sir J. Minnes.

62. pressing of men. Men were urgently required for the navy at this time in preparation for the war with Holland,

which broke out in the following year (February, 1665). They were openly seized by press-gangs and forced into the service. We should now write either 'the pressing of men' or 'pressing men.' Parse *pressing*.

Lord! an exclamation (like 'good heavens!'), denoting here disgust.

65. these two hours, for the last two hours.

66. my Lord Annesley, Mr. Annesley, afterwards Earl of Anglesey, and Treasurer of the Navy; commended by Pepys as "a grave, serious man." 'My Lord' is a title of address, as 'Yes, my Lord'; it is now seldom used, as here, as a descriptive title. Cf. the Fr. *Milord* and our *Madam*.

67. must be forced, shall be obliged.

the King is of course Charles II.

72. in what state to present it, what preliminary progress should be made in it before it is submitted to the council.

74. the perfection, the conclusion, winding up.

whereof ... despatch, and in regard to these three parts if you wish to discharge the business quickly.

78. in all its first vagueness, in that rough, indefinite shape which it wears before it has been prepared.

82. you might ... board. These preliminary proceedings, like the courtship of a lady, require personal and individual attention.

86. there will be ... discussion, all manner of irrelevant and confused statements will be made before you reach a point that can be usefully discussed.

88. "the proceeding ... writing, the carrying on a business based upon something drawn up in writing. For *conceived*, cf. Lat. *concipere jussurandum*, to express or formulate an oath in words. Bacon means that a written sketch or plan of proceeding should be laid before the meeting.

90. that negative ... indefinite. A definite plan, though rejected, may suggest new methods of proceeding, which a vague and discursive statement cannot do. *Pregnant of direction*, productive of guidance.

91. as ashes ... dust." Ashes represent the residue of extinguished plans; dust represents the vague ideas stirred up by loose talk. Wood ashes make a good manure.

93. to bring ... home, to make them fully sensible of it. Cf. 'to strike home,' 'a home thrust,' 'to drive a nail home,' and Shakspeare, *All's Well*, v. 3. 2-4—

"Your son,
As mad in folly, lack'd the sense to know
Her estimation home."

100. it is less likely ... hinderance. If all sign, signing gets to be looked upon as a mere formality, and so does not carry with it a sense of responsibility. Again, if all sign, some perverse and eccentric member may refuse his signature and so cause a hinderance. Of *crotchet*, Skeat (*Etym. Dict.*) says: "The sense of 'whim' seems derived from that of 'tune' or 'air,' from the arrangements of *crotchets* (musical notes) composing the air." Hence a crotchet would be a fancy floating, like a tune, in the brain.

104. committees, selected members of the council to whom it delegates such details.

109. You often ... canvassed. It is often expedient to have men of various dispositions on a council, in order that the various plans of proceeding to which their difference of character gives rise, may be discussed. *Canvass* means originally 'to sift through canvas'; hence, to investigate, discuss.

113. which come to the surface, which show themselves plainly in his intercourse with other men.

117. converse, intercourse.

120. to a certain extent, to some extent.

121. counteracted, neutralised, hindered.

122. grace, ornament.

123. healthful nature, sturdy, well-ordered disposition.

128. who do not ... result, who do not say 'I told you so,' when their prophecies of failure turn out to be correct.

129. borne out, justified.

131. and not ... matter. You can dispense with excessive caution, since you are not afraid of being taunted with your mistakes.

133. a judicial intellect, a mind capable of judging and deciding about the whole matter in hand.

135. goes for nothing, is of no use; effects nothing.

138. gather the sense, form an estimate of the general opinion.

141. bring back the subject matter, recall the topic of discussion to the consideration of the assembly.

floated away, disappeared, been lost sight of.

142. while ... shore, while the others have been discussing trifling and irrelevant matters, or have occupied themselves in quarrelling with one another, to the neglect of the business in hand.

XV. PARTY-SPIRIT.

ANALYSIS.

The evils of Party-Spirit are that—1st, it gives rise to suspicion and uncharitableness, to a waste of energy upon idle contests, to a tenderness for the wrong-doing of public men, or to the simulation of moral indignation; 2ndly, it causes a country, in its external relations, to act with only a portion of its force; 3rdly, it makes people give up thinking for themselves, induces constant intermeddling, and is apt to warp the judgment of even the wisest; 4thly, it incites people to make violent personal attacks upon a political opponent, against which he, again, defends himself blindly and without sincerity.

Party dealings are not to be judged by a different standard of truth and charity from other human affairs. It is wrong to credit our political adversaries with the worst motives, for which behaviour our own claim of infallibility is no justification. Some men seem to think that political distinctions depend upon personal qualities; whereas people range themselves on one side or the other with but little reflection. Thus, many hold hereditary opinions: class feeling, party motives, or direct self-interest influence some; while the merest accidents decide others. We should therefore train ourselves to make allowance for political prejudices, which may be regarded as the same kind of things as personal defects; and we should, at the same time, beware how we indulge in them ourselves. Not but what we should have a strong opinion of our own, and be ready to push it by all fair means.

After all, there are few political questions that are vital to the well-being of a State. With freedom, party divisions must exist; only let the contest be conducted with something of generosity. Political indifference is a poor remedy for the evils of party-spirit, which, indeed, is often a rude kind of patriotism. The question is how to regulate party-spirit so as to maintain truth and charity.

NOTES.

1. Party-spirit. With the development of free institutions, the citizens of a State naturally divide themselves, as regards political matters, into two great opposing parties, whether known as Whigs and Tories, Liberals and Conservatives, or Republicans and Democrats. The essence of stable Party Government is that there should be two, and only two, such divisions of political opinion, and that while one party is "in office" or governs the country, the other is "in opposition" as the critic of all its acts,

and ready and willing at any time to assume its functions. *Party-spirit*, then, is that zeal on behalf of his party which animates individual members of it.

2. if they ... welfare, i.e. political partisans are wont to put forward patriotism as an excuse for their uncharitable conduct.

4. idle, vain, useless.

5. interchange of hard names, the bandying to and fro of terms of abuse; mutual recrimination.

7. to think lightly of, to regard as trifling or venial; to extenuate.

9. "gives them ... vain," in their party dealings, it gets them into the way of using extravagant language and making a great display of virtuous anger which is unreal and exaggerated—all being done under the pretence of upholding Truth and Virtue, which are thus misused in the mouths of these persons. Cf. Bible, *Exodus*, xx. 7: "Thou shalt not take the name of the Lord thy God in vain" (i.e. invoke it uselessly or irreverently).

14. not with ... party, i.e. the force or authority with which a nation acts in these cases is, to some extent, measured by the preponderance of the power of the Government over the Opposition. This evil is the result of Colonial or Foreign Affairs being made party questions.

18. abjure, forswear, entirely renounce (Lat. *ab*, from; *jurare*, to swear).

19. It must ... chivalry, political partisans, like the old knight-errants, are eager to take part in everyone's quarrel; though, unlike knight-errants, they do so from no generous and disinterested motives.

23. or its insidious ... none. As dirt and insects on the glass of a telescope render the view indistinct, and make the observer think that he is looking at strange monsters, so the insidious prejudices arising from party-spirit blind and distort the intellectual vision, and make people turn innocent or even praise-worthy actions into crimes. *Insidious*, creeping unawares into a man's mind. *Or*=otherwise.

32. to take the matter upon himself, to assume the responsibility of the matter.

33. fancied. He justifies such things because he imagines that he is defending himself in doing so; whereas he was not responsible for them.

39. looser laws, less strict rules of conduct.

40. it is a very dangerous .. charity. Because the adoption of a lower standard of morality in reference to some things will soon lead to its adoption in reference to all.

42. never looking further than the worst motive, at once attributing their actions to the worst motive, without trying to think of any other.

45. Samaritans. Samaria was the capital of the kingdom of Israel. After Shalmanezzer carried the ten tribes into captivity (B.C. 721), Esar-haddon, his grandson, sent into the district colonies of Cutheans and other nations, who mingled with the remaining Israelites, and this mixed race were called Samaritans. The Jews refused the offer of the Samaritans to assist in rebuilding the Temple at Jerusalem, who consequently built a temple for themselves on Mount Gerizim (B.C. 332). The Jews held the Samaritans in detestation, and refused to hold any intercourse with them. Cf. Bible, *John*, iv. 9. 20. Hence "Samaritans" here means outcasts, reprobates.

46. heard or read. Christ's kind treatment of the Samaritan woman and her fellow-countrymen (*John*, iv. 5-42) teaches the exercise of charity towards those whose opinions differ from ours.

our Jewish antipathy, our antipathy resembling that of the Jews for the Samaritans.

47. who do not ... temple, who differ from us in their political views. See note, l. 45.

48. This is an illustration ... escape. The Jews' treatment of the Samaritans and our treatment of our political adversaries are parallel cases. But Christianity condemns the former; therefore it also condemns the latter. Wedgwood derives *bigot*, one blindly devoted to a creed or party, from It. *bigio*, 'dusky, grey,' in allusion to the coarse grey cloth worn by friars.

50. bring ... them, make the illustration more applicable to their case. Cf. *Essay* xiv., l. 93, note.

51. matter in dispute, i.e. as to which was the proper place of worship, Mount Gerizim or the Temple at Jerusalem (see previous note). The Samaritan temple was destroyed by Hyrcanus, B.C. 129, but the Samaritans still regarded the mountain as sacred.

52. "Salvation ... Jews." Cf. Bible, *John*, iv. 22 (Revised Version), where Christ says to the Samaritan woman, "Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews."

55. To hear, gerundial infinitive, used parenthetically, = 'on hearing some men talk.'

56. that political ... distinctions, that because men belonged to a certain political party they were of a different nature from other men. As if a Liberal were to believe that a Conservative, as such, was a naturally bad man.

68. hereditary opinions, opinions that their fathers held before them.

68. There are thousands ... that class. There are many who regard their own class and its supposed interests as of the first importance, and square their political beliefs accordingly.

72. little mob, their circle of friends and acquaintances—called a “mob,” because they are, as a whole, guided by passion rather than by reason in the views they hold.

78. malleable, pliant, impressionable; lit. ‘that can be hammered.’ Lat. *malleus*, a hammer.

it requires ... party, a small inducement is sufficient to make a man join a party.

84. a political ... him, he is set down as a member of a particular party.

90. that there is ... cohesion, that a party is constituted and kept together by various distinct causes.

92. that the distinctions ..turpitude. See above, l. 58, ‘that all the good are ranged on one side, and all the bad on the other.’

96. Pascal was born in 1623. After displaying the highest mathematical genius, he devoted himself to theology, and wrote his celebrated “Provincial Letters,” a satire upon the Jesuits, and his eloquent and profound “Pensées” or Thoughts. He died in 1662.

Whence pass, how does it happen, why is it?

101. halt, are lame, imperfect, wanting. A different word from *halt*, to stop; the former being of English and the latter of Italian derivation.

understanding is a substantive.

104. an aid to charity, conducive to leniency towards others’ failings.

106. labouring under, suffering from, afflicted with.

108. of the first hearing, of being listened to, or consulted, before anything else.

109. it comes. ‘It’ refers to whole preceding clause, ‘Whether ... else.’ A deaf man cannot hear our arguments, and a prejudiced man will not listen to them; so that, in either case, their force is disregarded.

119. judicial impartiality, the impartiality of a judge on the Bench.

121. But few, only a few.

122. to take this high ground, to claim for ourselves this superiority to prejudice.

124. like madmen ... honour. As lunatics sometimes imagine that their keepers are a guard of honour, so we take a pride in our prejudices instead of trying to free ourselves from them.

124. a guard of honour is a body of soldiers or others appointed to attend upon a person of rank.

127. in middle courses, in adopting a neutral position, and keeping aloof from both parties.

130. phrases ... indolence, i.e. people use these phrases because they are too lazy to study political matters for themselves. Bacon (*Essays*, li., 'Of Faction') suggests another reason for such middle courses: "The even carriage between two factions proceedeth not always of moderation, but of a trueness to a man's self (i.e. selfishness), with end to make use of both."

132. strive ... action. Cf. Burke, *Thoughts on the Present Discontents*, "For my part, I find it impossible to conceive that any one believes in his own politicks or thinks them to be of any weight, who refuses to adopt the means of having them reduced into practice."

133. a thing ... disorder, a notion imbibed from others, as one may catch a disease.

136. fleetings. *Fleet*, to move swiftly, *fleet*, swift, and *fleet*, a number of ships, all contain the root idea of to *float*.

139. will bear much killing, will take a great deal to kill it; will not be easily killed or ruined.

140. It has outlived ... ones. In all ages, men have prophesied the ruin of the State as a consequence of certain political measures, but their prophecies have not been realised. Hence it is probable that present-day prophecies of ruin will turn out equally false.

142. Divisions ... freedom. Cf. Lord Beaconsfield's speech on official salaries, April 11, 1850, "I believe that so long as we have a Parliamentary Constitution, party connexion is absolutely necessary, and without it a Parliamentary Constitution would degenerate into a corrupt despotism." See l. 1, note.

146. not by the better ... safe. Cf. Burke, *ibid.*, "I do not wonder that the behaviour of many parties should have made persons of tender and scrupulous virtue somewhat out of humour with all sorts of connexions in politics. . . . But, where duty renders a critical situation a necessary one, it is our business to keep free from the evils attendant upon it; and not fly from the situation itself." *Poor*=inferior.

150. It would be .. party-spirit. The evils arising from political indifference may be worse than the evils arising from party-spirit. Hence it is doubtful whether we ought to encourage such indifference in order to get rid of the evils of party-spirit.

153. party-spirit is often a rude kind of patriotism. Party-spirit is often the outcome of a man's love for his country, though

he may not show that love in the best and noblest way. Cf. Lord Beaconsfield's speech at the Mansion House, Nov. 9, 1877: "We declared at the same time that neutrality must cease if British interests were assailed or menaced. Cosmopolitan critics, men who are the friends of every country save their own, have condemned this policy as a selfish policy. My Lord Mayor, it is as selfish as patriotism." *Rude* means 'uncultivated, imperfect.'

161. affections, feelings, propensities.

its tendency .. character. It is liable to occupy the whole of a man's character, so that no room is left for the development of other feelings or principles; just as, in a garden, one plant may spread itself and prevent the growth of other plants.

163. assimilates with, is in accord with; easily submits to.

168. charities of life, kind feelings and actions in relation to one's fellow-men.

INDEX TO NOTES.

A				E			
			Page				Page
Abjure,	-	-	126	Egotism,	-	-	82
Agents,	-	-	104	Enscounce,	-	-	113
Analyse,	-	-	79	Ephemeral,	-	-	86
Amesley, Lord,	-	-	123	Epicurean,	-	-	65
Antidote,	-	-	68	Expediency,	-	-	67
Argent,	-	-	84				
Assay,	-	-	78	F			
Average,	-	-	96	Factitious,	-	-	70
Azure,	-	-	84	Facsimile,	-	-	108
B				Fam,	-	-	90
Bias,	-	-	119	Fisherman (of "Arabian Nights"),	-	-	112
Bigot,	-	-	127	Fleeting,	-	-	129
Break (a fall),	-	-	94	Fly-wheel,	-	-	121
Bring (home to),	-	-	123	Fond,	-	-	68
Business, man of,	-	-	99	"Full man,"	-	-	101
C				G			
Canning, Lord George,	-	-	110	Gravitation,	-	-	64
Canvass,	-	-	124	H			
Captiousness,	-	-	111	Hanker after,	-	-	69
Chime (in with),	-	-	103	Halt,	-	-	128
Close (adj.),	-	-	101	Heart, idleness of the,	-	-	71
Compromise,	-	-	67	Home (to bring—to),	-	-	123
Conceived,	-	-	123	Hope ("an architect above rules"),	-	-	112
Conjunction, planets in,	-	-	66	I			
Conjure up,	-	-	70	Idol-worship,	-	-	76
Context,	-	-	96	Immediately,	-	-	107
Converse,	-	-	104	Innate (truths),	-	-	90
Courts of Reason,	-	-	88	Insidious,	-	-	126
Crotchet,	-	-	124	L			
D				"Lamp, Slave of the,"	-	-	65
Damty,	-	-	64	Law, physical,	-	-	99

M		Page			Page
Malleable, - - -	-	128	Reverie, - - -	-	83
Market-place, talk of the,	-	82	Ring (of Eastern story), -	-	76
Mentor, - - -	-	94	Rochefoucauld, - - -	-	93
Metaphysical, - - -	-	100	S		
Method, master of, -	-	101	Safety-valve, - - -	-	121
Methodise, - - -	-	106	Samaritans, - - -	-	127
Mob, - - -	-	79	Satire, - - -	-	71
Morbid, - - -	-	71	Saturn, - - -	-	66
N			Self-confidence, - - -	-	74
Needs (adv.), - - -	-	87	Self-discipline, - - -	-	74
Nice, - - -	-	67, 94	Shenstone, - - -	-	69
O			Significance, - - -	-	88
Oscillating, - - -	-	106	Silence, Pythagorean, -	-	96
Outrageous, - - -	-	94	Simpleton, - - -	-	97
P			"Slave of the Lamp," -	-	65
Palpable, - - -	-	70	Specific, - - -	-	72
Party-spirit, - - -	-	125	"Statesman, The,"	94, 99	
Pascal, - - -	-	128	Stoic, - - -	-	73
Pawn (in chess), - -	-	84	T		
Pepys, - - -	-	122	Take (in vain), - - -	-	126
Philippize, - - -	-	92	Tantalus, - - -	-	72
Planets, conjunction of, -	-	66	Tercence, - - -	-	85
Planets, highest, - -	-	66	The (adv.), - - -	-	88
Polonius, - - -	-	75	Thomas à Kempis, - -	-	78
Positive, - - -	-	78	Theatre (of man's life), -	-	66
Practical, - - -	-	63	Triumph, - - -	-	80
Press-gang, - - -	-	122	V		
Privy Council, - - -	-	122	Variation (in music), -	-	80
Probe, - - -	-	75	Vista, - - -	-	90
Pythagorean, - - -	-	96	W		
R			Whipping-boy, - - -	-	109
Readiness, intellectual, -	-	118	Wollston, - - -	-	79
"Ready man," - - -	-	101	Worldly-wise, - - -	-	85
Reason, Courts of, - -	-	88	Would, - - -	-	120
Repair, - - -	-	87	Y		
			Your, - - -	-	97

MAGMILLAN'S ENGLISH CLASSICS :

EDITED WITH INTRODUCTIONS AND NOTES.

Globe 8vo.

ADDISON—SELECTIONS FROM THE SPECTATOR. By K. DEIGHTON.
2s. 6d.

—THE SPECTATOR. Essays I.-L. By Rev. J. MORRISON,
M.A., D.D. 2s. 6d.

ADDISON AND STEELE—COVERLEY PAPERS FROM THE SPECTATOR.
Edited by K. DEIGHTON. 1s. 9d.

ARNOLD—SELECTIONS. By G. C. MACAULAY. 2s. 6d.

AYTON'S LAYS. By H. B. COTTERILL, M.A. 6d.

BACON—ESSAYS. By F. G. SELBY, M.A. 3s.

—SELECTIONS FROM BACON'S ESSAYS. First Series. By R. O.
PLATT. 6d.

—SELECTIONS FROM BACON'S ESSAYS. Second Series. By R. O.
PLATT. 1s.

—THE ADVANCEMENT OF LEARNING. By F. G. SELBY, M.A.
Book I., 2s. ; Book II., 4s. 6d.

—THE NEW ATLANTIS. By A. T. FLUX. Sewed, 1s.

BOSWELL—JOURNAL OF A TOUR TO THE HEBRIDES. By H. B.
COTTERILL, M.A., D.D. 2s. 6d.

BUNYAN—THE PILGRIM'S PROGRESS. By Rev. J. MORRISON,
M.A., D.D. 1s. 9d.

BURKE—REFLECTIONS ON THE FRENCH REVOLUTION. By F. G.
SELBY, M.A. 5s.

—SPEECHES ON AMERICAN TAXATION ; ON CONCILIATION WITH
AMERICA ; LETTER TO THE SHERIFFS OF BRISTOL. By
F. G. SELBY, M.A. 3s. 6d.

—THOUGHTS ON THE CAUSE OF THE PRESENT DISCONTENTS. By
F. G. SELBY, M.A. 2s. 6d.

BYRON—CHILDE HAROLD'S PILGRIMAGE. By EDWARD E. MORRIS,
M.A. Cantos I. and II. 1s. 9d. Cantos III. and IV. 1s. 9d.

CAMPBELL—SELECTIONS. By W. T. WEBB, M.A. 2s.

CHAUCER—SELECTIONS FROM CANTERBURY TALES. By H.
CORSON. 4s. 6d.

—THE SQUIRE'S TALE. By A. W. POLLARD, M.A. 1s. 6d.

—THE PROLOGUE. By A. W. POLLARD, M.A. 1s. 9d.

—THE KNIGHT'S TALE. By A. W. POLLARD, M.A. 1s. 9d.

—THE NON'S PRIEST'S TALE. By A. W. POLLARD, M.A. 1s. 6d.

CHOSEN ENGLISH—Selections from Wordsworth, Byron, Shelley,
Lamb, and Scott. By A. ELLIS, B.A. 2s. 6d.

COLERIDGE—RIME OF THE ANCIENT MARINER. By P. T. CRES-
WELL, M.A. 1s.

COWPER—THE TASK, Books IV. and V. By W. T. WEBB, M.A.
Sewed, 1s. each.

—THE TASK, Book V. Sewed, 6d.

—LETTERS, SELECTIONS FROM. By W. T. WEBB, M.A. 2s. 6d.

—SHORTER POEMS. Edited by W. T. WEBB, M.A. 2s. 6d.

DRYDEN—SELECT SATIRES—ABSALOM AND ACHITTOPHEL ; THE
MEDAL ; MACFLECKNOE. By J. CHURTON COLLINS, M.A. 1s. 9d.

—THE HIND AND THE PANTHER. Edited by Prof. W. H.
WILLIAMS, University of Tasmania. 2s. 6d.

ENGLISH IDEALS—SELECTIONS FROM ENGLISH PROSE AND VERSE.
By M. P. HANSEN, M.A., and A. HART, M.A. 2s. 6d.

MACMILLAN AND CO., LIMITED, LONDON.

- ENGLISH POETRY—FROM BLAKE TO ARNOLD. (1783-1853.)
With Introduction by C. J. BRENNAN, M.A. Edited by
J. P. PICKBURN and J. LE GAY BRERETON. 2s. 6d.
- GOLDSMITH—THE TRAVELLER and THE DESERTED VILLAGE. By
ARTHUR BARRETT, B.A. 1s. 9d. THE TRAVELLER (separately),
sewed, 1s. THE DESERTED VILLAGE (separately), sewed, 1s.
- THE TRAVELLER and THE DESERTED VILLAGE. By Prof. J. W.
HALES. 6d.
- VICAR OF WAKEFIELD. By MICHAEL MACMILLAN, D.Litt. 2s. 6d.
- GRAY—POEMS. By JOHN BRADSHAW, LL.D. 1s. 9d.
- ODE ON SPRING and THE BARD. Sewed, 6d.
- ELEGY IN A COUNTRY CHURCHYARD. Sewed, 6d.
- SELECT ODES. Sewed, 6d.
- LIFE. By MATTHEW ARNOLD. Sewed, 6d.
- HELPS—ESSAYS WRITTEN IN THE INTERVALS OF BUSINESS.
By F. J. ROWE, M.A., and W. T. WEBB, M.A. 1s. 9d.
- HOLMES—THE AUTOGRAPHS OF THE BREAKFAST TABLE. By JOHN
DOWNIE, M.A. 2s. 6d.
- JOHNSON—LIFE OF MILTON. By K. DEIGHTON. 1s. 9d.
- LIFE OF DRYDEN. By P. PETERSON. 2s. 6d.
- LIFE OF POPE. By P. PETERSON. 2s. 6d.
- KINGSLEY—WESTWARD HO! 2s. 6d.
- HEReward THE WAKE. 2s. 6d.
- LAMB—THE ESSAYS OF ELIA. First Series. By N. L. HALL-
WARD, M.A., and S. C. HILL, B.A. 3s. Second Series.
By the same. 3s.
- TALES FROM SHAKESPEARE. Selections. By C. D. PUNCHARD.
First Series. The Tempest, As You Like It, The Merchant
of Venice, King Lear, Macbeth, Twelfth Night, Hamlet,
Othello. 1s. 6d. Second Series. A Midsummer-Night's
Dream, The Winter's Tale, Much Ado about Nothing,
Macbeth, The Taming of the Shrew, The Comedy of Errors,
Othello. 1s. 6d.
- LONGFELLOW—COURTSHIP OF MILES STANDISH. By W. ELLIOT,
M.A. 1s.
- THE SONG OF HIAWATHA. By H. B. COTTERILL, M.A. 1s. 6d.
- EVANGELINE. By H. B. COTTERILL, M.A. 1s. 9d.
- MACAULAY—LAYS OF ANCIENT ROME. By W. T. WEBB, M.A.
1s. 9d. HORATIUS, separately, 6d.
- LIFE OF SAMUEL JOHNSON. By H. B. COTTERILL, M.A. 2s.
- LIFE OF OLIVER GOLDSMITH. By the same. 2s.
- LIFE OF WILLIAM PITT. By R. F. WINCH, M.A. 2s.
- ESSAY ON ADDISON. By R. F. WINCH, M.A. 2s. 6d.
- ESSAY ON WARREN HASTINGS. By K. DEIGHTON. 2s. 6d.
- ESSAY ON LORD CLIVE. By K. DEIGHTON. 2s.
- ESSAY ON BOSWELL'S LIFE OF JOHNSON. By R. F. WINCH,
M.A. 2s. 6d.
- ESSAY ON WILLIAM PITT, EARL OF CHATHAM. By R. F.
WINCH, M.A. 2s. 6d.
- ESSAY ON MILTON. By H. B. COTTERILL, M.A. 2s. 6d.
- ESSAY ON FREDERIC THE GREAT. By A. T. FLUX. 1s. 9d.
- MALORY—MORTE D'ARTHUR. By A. T. MARTIN, M.A. 2s. 6d.
- MILTON—PARADISE LOST, Books I. and II. By MICHAEL MAC-
MILLAN, D.Litt. 1s. 9d. Books I.-IV. separately, 1s. 3d.
each. Book III. sewed, 1s.

MACMILLAN AND CO., LIMITED, LONDON.

- MILTON—LYCIDAS, SONNETS, &c. By WM. BELL, M.A. 1s. 9d.
 —COMUS. By the same. 1s. 3d.
 —LYCIDAS. By the same. Sewed, 6d.
 —LYCIDAS AND COMUS. By the same. 1s. 6d.
 —PARADISE LOST, Bk. VI. By H. B. COTTERILL, M.A. 1s.
 —AREOPAGITOA. By the same. 2s.
 —SAMSON AGONISTES. By H. M. PERCIVAL, M.A. 2s.
 —TRACTATE OF EDUCATION. By E. E. MORRIS, M.A. 1s. 9d.
 MORE—THE UTOPIA OF SIR THOMAS MORE. By H. B. COTTERILL, M.A. 2s. 6d.
 PALGRAVE—GOLDEN TREASURY OF SONGS AND LYRICS. Book I. By J. H. FOWLER, M.A. 1s. 6d. Book II. By W. BELL, M.A. 1s. 6d. Book III. By J. H. FOWLER, M.A. 1s. 6d. Book IV. By J. H. FOWLER, M.A. 1s. 6d.
 —Notes to Books I. to IV. 2s. 6d.
 POEMS OF ENGLAND. A Selection of English Patriotic Poetry. By HERFORD B. GEORGE, M.A., and ARTHUR SIDGWICK, M.A. 2s. 6d.
 POPE—ESSAY ON MAN. Epistles I.-IV. By EDWARD E. MORRIS, M.A. 1s. 3d.; sewed, 1s.
 —ESSAY ON MAN. Epistle I. Sewed, 6d.
 —ESSAY ON CRITICISM. Edited by J. C. COLLINS, M.A. 1s. 9d.
 REPRESENTATIVE ENGLISH POEMS. Selected and Edited by G. S. BRETT. 3s. 6d.
 SCOTT—THE LADY OF THE LAKE. By G. H. STUART, M.A. 2s. 6d. Canto I., sewed, 9d.
 —THE LAY OF THE LAST MINSTREL. By G. H. STUART, M.A., and E. H. ELLIOT, B.A. 2s. Canto I., sewed, 9d. Cantos I.-III., 1s. 3d.; sewed, 1s.
 —MARMION. By MICHAEL MACMILLAN, D.Litt. 3s. Cantos I. and VI. 1s. Canto VI. 1s.
 —ROKEBY. By the same. 3s.
 —THE LORD OF THE ISLES. By H. B. COTTERILL, M.A. 2s. 6d.
 —QUENTIN DURWARD. 2s. 6d.
 —KENTLWORTH. 2s. 6d.
 —WOODSTOCK. 2s. 6d.
 —THE TALISMAN. 2s. 6d.
 —FORTUNES OF NIGEL. 2s. 6d.
 —IVANHOE. 2s. 6d.
 —OLD MORTALITY. 2s. 6d.
 SELECTED POEMS FROM GRAY, BURNS, COWPER, MOORE, LONG-FELLOW. By H. B. COTTERILL, M.A. 1s.
 SHAKESPEARE—THE TEMPEST. By K. DEIGHTON. 1s. 9d.
 —MUCH ADO ABOUT NOTHING. By the same. 2s.
 —A MIDSUMMER-NIGHT'S DREAM. By the same. 1s. 9d.
 —THE MERCHANT OF VENICE. By the same. 1s. 9d.
 —AS YOU LIKE IT. By the same. 1s. 9d.
 —TWELFTH NIGHT. By the same. 1s. 9d.
 —THE WINTER'S TALE. By the same. 2s.
 —KING JOHN. By the same. 1s. 9d.
 —RICHARD II. By the same. 1s. 9d.
 —HENRY IV., Part I. By the same. 2s. 6d.
 —HENRY IV., Part II. By the same. 2s. 6d.
 —HENRY V. By the same. 1s. 9d.
 —RICHARD III. By C. H. TAWNEY, M.A. 2s. 6d.

MACMILLAN AND CO., LIMITED, LONDON.

- SHAKESPEARE—HENRY VIII. By K. DEIGHTON. 1s. 9d.
 —COMIOLANUS. By the same. 2s. 6d.; sewed, 2s.
 —ROMEO AND JULIET. By the same. 2s. 6d.
 —JULIUS CAESAR. By the same. 1s. 9d.
 —MACBETH. By the same. 1s. 9d.
 —HAMLET. By the same. 2s. 6d.; sewed, 2s.
 —KING LEAR. By the same. 1s. 9d.
 —OTHELLO. By the same. 2s.
 —ANTONY AND CLEOPATRA. By the same. 2s. 6d.
 —CYMBELINE. By the same. 2s. 6d.
 —TWO GENTLEMEN OF VERONA. By the same. 1s. 9d.
 SOUTHEY—LIFE OF NELSON. By MICHAEL MACMILLAN, D. Litt. 3s.
 SPENSER—THE FAERIE QUEENE. Book I. By H. M. PERCIVAL,
 M.A. 3s.
 —THE SHEPHERD'S CALENDAR. By C. H. HERFORD, Litt. D. 2s. 6d.
 STEELE—SELECTIONS. By L. E. STEELE, M.A. 2s.
 TENNYSON—SELECTIONS. By F. J. ROWE, M.A., and W. T.
 WEBB, M.A. 3s. 6d. Also in two Parts, 2s. 6d. each.
 Part I. Recollections of the Arabian Nights, The Lady of
 Shalott, The Lotos-Eaters, Dora, Ulysses, Tithonus, The
 Lord of Burleigh, The Brook, Ode on the Death of the
 Duke of Wellington, The Revenge.—Part II. Oenone, The
 Palace of Art, A Dream of Fair Women, Morte d'Arthur,
 Sir Galahad, The Voyage and Demeter and Persephone.
 —THE LOTOS-EATERS, ULYSSES, ODE ON THE DUKE OF WELLING-
 TON, MAUD, COMING OF ARTHUR AND PASSING OF ARTHUR.
 By the same. 2s. 6d.
 —A DREAM OF FAIR WOMEN, etc. By the same. 3s. 6d.
 —MORTE D'ARTHUR. By the same. Sewed, 1s.
 —THE COMING OF ARTHUR; THE PASSING OF ARTHUR. By
 F. J. ROWE, M.A. 2s. 6d.
 —ENOCH ARDEN. By W. T. WEBB, M.A. 1s. 9d.
 —AYMER'S FIELD. By W. T. WEBB, M.A. 1s. 9d.
 —THE PRINCESS. By P. M. WALLACE, M.A. 2s. 6d.
 —GARETH AND LYNETTE. By G. C. MACAULAY, M.A. 2s. 6d.
 —THE MARRIAGE OF GERAINT; GERAINT AND ENID. By G. C.
 MACAULAY, M.A. 1s. 9d.
 —THE HOLY GRAIL. By G. C. MACAULAY, M.A. 2s. 6d.
 —LANOELOT AND ELAINE. By F. J. ROWE, M.A. 1s. 9d.
 —GUINEVERE. By G. C. MACAULAY, M.A. 1s. 9d.
 —SELECT POEMS OF TENNYSON. By H. B. GEORGE and W. H.
 HADOW. 2s. 6d.
 —THE CUP. By H. B. COTTERILL, M.A. 2s. 6d.
 —TRESIAS AND OTHER POEMS. By F. J. ROWE, M.A., and
 W. T. WEBB, M.A. 2s. 6d.
 —IN MEMORIAM. By H. M. PERCIVAL, M.A. 2s. 6d.
 —ENGLISH IDYLLS AND OTHER POEMS. By J. H. FOWLER, M.A. 1s. 9d.
 —THE LADY OF SHALOTT AND OTHER POEMS. By J. H. FOWLER,
 M.A. 1s. 9d.
 THACKERAY—ESMOND. 2s. 6d.
 WORDSWORTH—SELECTIONS. By W. T. WEBB, M.A. 2s. 6d.;
 also in two parts, 1s. 9d. each.
 —SELECTIONS. By H. B. COTTERILL, M.A. 2s.

MACMILLAN AND CO., LIMITED, LONDON.

M.10.5.11.

